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Message

ON the threshold of a New Year, Relief Society women, with the rest of mankind, face a troubled world—a world of turmoil, sorrow, and anxiety. War with all its attendant evils, horrors, and sacrifices is still raging; the innocent as well as the guilty are participating in it. Sorrow and death have entered many homes, and the end is not yet. Not only are we beset with the many serious and overwhelming problems facing us today, but we are apprehensive of what the future may bring. After the war is over the problems that inevitably follow in its wake, such as debt, taxes, depression, and unemployment with its attendant lowered standard of living, will have to be met. These trying conditions which are bound to come will probably require all the mental, physical, and emotional reserve power we possess.

The sad and tragic conditions which surround us today and which will confront us tomorrow, are no doubt, due in the main, to the fact that the peoples of the world have failed to live up to the teachings, example, and ideals of the Prince of Peace; in other words, they have failed to keep the commandments of the Lord.

A great help in trying to make adjustments at a time of crisis is to face the problem squarely, whatever it is, and to do this with calmness and as much self-control as possible, rather than to try to evade or escape from it by assuming unsound attitudes. Once recognized and considered from all angles, the most trying situation becomes easier to bear. Calmness, self-control, and poise—gifts to some—are a great asset; and these qualities can be cultivated and acquired where there is enough determination.

In times of strain and stress it is important that we cling tenaciously to our ideals and standards, never forgetting those principles and old-fashioned virtues which do not change even in a changing world.

We shall not falter if we hold fast to those values in the spiritual realm which always help to fortify human beings in times of distress; and if we put our trust in our Heavenly Father; and have faith in His word. Faith in God can bring hope to the most troubled soul. People now everywhere are praying for peace—for permanent peace; but there can be no lasting peace until we live for it and until it is built on the foundation laid down by the Master Himself.

Let us, as Relief Society women, strive to keep the commandments of the Lord, and to show, by our lives, that we are doing this. Let us never cease to pray that we may be a help in establishing the kingdom of God here on earth.

We send affectionate greetings to the members of the beloved organization. Our prayer is that God will bless us every one according to her needs.

The General Board of Relief Society.

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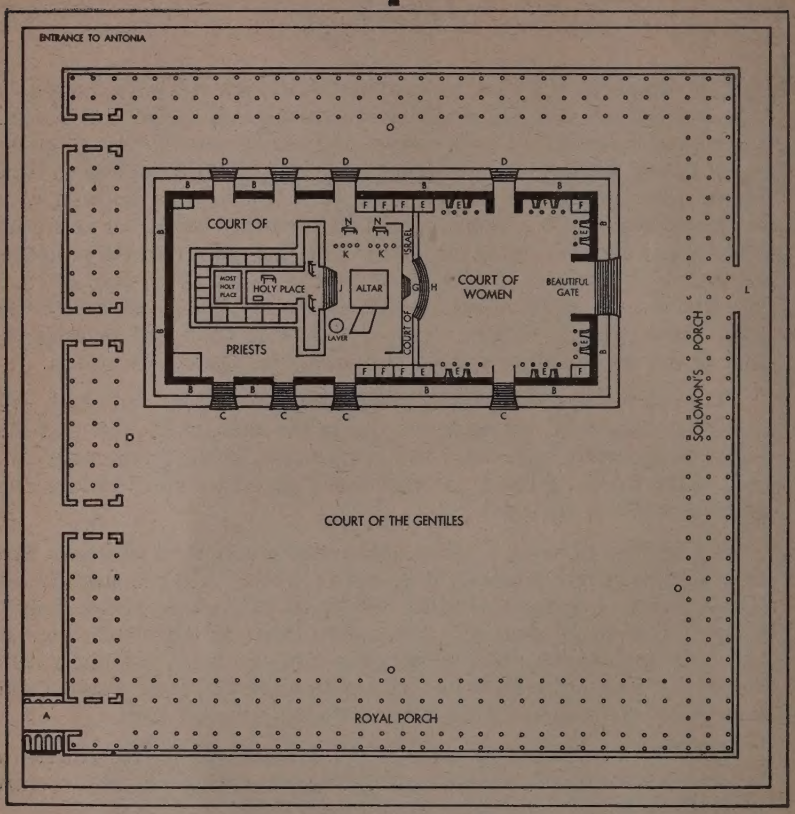

HEROD'S TEMPLE, DESTROYED A.D. 70

- A Royal Tyropoeon Bridge
- BB Terrace or Chel—some authorities say outside of this was a low enclosure called the Soreg
- CC South Side Gates, the second on the right hand being the ancient Water Gate
- DD North Side Gates
- EE Money Chests
- FF Courts and Chambers
- G Nicanor Gate
- H Fifteen Steps of the Levites
- I Beth - Moked
- J Steps of the Priests
- K Rings for tying sacrificial animals
- L Shushan Gate (traditional) with arched roadway to Mount of Olives
- M To Bezetha
- N Marble Tables for cutting up sacrificial animals
- O Ophel Gate

RELIEF SOCIETY

VOL. 31, NO. 1 MAGAZINE JANUARY 1944

"Wist Ye Not That I Must Be About My Father's Business?"

President J. Reuben Clark, Jr.

II—THE TEMPLE SACRIFICES ON THE MORNING OF THE PASSOVER*

THE fourteenth day of Nisan (anciently called Abib) was the Feast of the Passover. On the 15th of Nisan began the Feast of Unleavened Bread, which lasted for seven days or till the 21st of the month. These Feasts always came at the full of the moon. Croscup has fixed the date of the Feast to which the youth Jesus came, as March 29.[58] Andrews fixes it on April 6.[59]

Israel soon drew a difference between the "Egyptian"[60] and the "Permanent" Passover. It was the latter which was celebrated as Jesus went up to the Temple when twelve years old.[61]

As every one knows, the Feast was instituted at the time Israel left Egypt. It was an incident of the final plague poured out by the Lord upon Egypt—the death of the firstborn. It was God's way of distinguishing faithful Israel from idolatrous Egypt. The plague brought "a great cry in Egypt." Pha-

* NOTE: The matters treated in the following installments of this article are so complicated, and in many cases so relatively obscure; the scholars themselves in their discussion are often so vague and indeterminate; even the commandments of the Lord as contained in the Books of Moses are themselves not always identical because of the changing conditions under which Israel was to offer sacrifice—that one cannot be at all certain, in writing about the subject, that he shall accurately represent the real ceremony or principle. This article is submitted in this view, in all of its installments.

It is not unlikely that different views might be found on many of the matters discussed, but no statement has been made herein for which there is not support by some responsible authority.—J.R.C.

58/ Croscup, *Historical Charts*, p. 11. 59/ Andrews, *The Life of our Lord*, p. 108. 60/ Ex. 12. 61/ Edersheim, *The Temple*, p. 181.

raoh was humbled. After the plague, he and his people were "urgent" that Israel should depart, with their flocks and herds. Pharaoh besought Moses: "Bless me also."

The Establishment of the Passover

The event happened thiswise: When the Lord told of the plague to come, He commanded each family in Israel to kill a lamb which should "be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats." It was to be killed in the evening and each household was to "take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it." The whole lamb—the head, the legs, "with the purtenance thereof"—was to be roasted, it was not to be raw, "nor sodden at all with water." All of it was to be eaten before morning with bitter herbs and unleavened bread. If any remained in the morning it was to be burned; "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover." The Lord said He would pass by every house on the doorposts of which blood had been sprinkled, but that He would destroy the first-born of every other house. "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance forever . . . . . And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."[62]

Israel observed this commandment on the day for which it was given and the Lord did pass by them without harm, as He smote all the first-born of the Egyptians.[63] Thereupon Pharaoh let them go on their journey, out of bondage but into the wilderness.

The celebration of the Passover was the law to Israel until the coming of Jesus Christ, the Messiah, the Atoning Sacrifice for the Fall of Adam. As Jesus said to the Nephites: "Behold, I am He that gave the law, and I am He who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfill the law; therefore it hath an end."[64]

Later Observances of the Passover

But Israel did not, in the beginning, actually celebrate the Passover every year. Indeed, at the very time God commanded the original observance, and declared they should "observe this thing for an ordinance to thee and to thy sons forever," He seemed to contemplate a postponement of the yearly celebration of the Feast, for He commanded "And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service."[65] Nevertheless, it was kept the second year after the Exodus,[66] and again as Israel encamped in Gilgal.[67] During Solomon's reign there was a return

62/ Ex. 12. 63/ Ex. 12:29. 64/ 3 Nephi 15:5. 65/ Ex. 12:24-25; 13:5. 66/ Numb. 9:15. 67/ Josh. 5:10.

to the keeping of the great feasts including the Passover [68] and again in Hezekiah's time.[69] King Josiah, in his time, carried on perhaps the greatest celebration of the Passover in Israelitish history.[70] But by the time of Christ the Passover seems to have been regularly kept each year at the Temple in Jerusalem[71] by all who could gather for that purpose.

As already stated, the Passover and the Feast of Unleavened Bread are distinct, the Passover coming on the 14th of Nisan and the Feast of Unleavened Bread commencing on the 15th of Nisan, and continuing for seven days; but in both the Old and the New Testaments the two are frequently spoken of together as the Feast of Unleavened Bread.[72]

Preparations for the Passover

However, at the time of the visit of the youth Jesus, the preparations for the Passover Feast had been begun some time before the 14th of Nisan. A month before the Feast, the roads to Jerusalem had been repaired; the testing draught for women suspected of adultery had been administered, the one suspected presenting herself at the Nicanor Gate for this purpose;[73] the ears of those desiring to continue in servitude were bored;[74] the sepulchres along the roads had been, for a month, whitened so that no one might step on them and be defiled;[75] the flocks and herds had been tithed two weeks before the Feast; and "many went out of the country up to Jerusalem before the passover, to purify themselves."[76]

We are not able to tell how long it was, before the actual beginning of the Feast, that Joseph and Mary and Jesus reached Jerusalem, or it may have been Bethany or possibly Bethlehem. It would not be unreasonable to suppose that, because of their royal lineage (descendants of King David), they had friends and relatives in all of these places, and if so, they might have anticipated the Pesach by a few days of visiting, as they quite clearly did not remain after the Feast, and, indeed, it appears clear (as we shall see) that they left Jerusalem before the Feast of Unleavened Bread was finally completed.

But whenever they arrived and wherever they lodged, the preparations for the celebration of the Passover began on Nisan 13th. It will be remembered that the day was always computed from evening to evening, so that Nisan 14th began at sunset of the 13th.[77]

Destroying the Leaven

The first ceremony[78] was for the head of the house to offer a prayer and then to take a candle and, in absolute silence, search out all the leaven in the house and put it where no portion could be carried away. If the leaven were not searched out and removed in the evening, it might be done early in the following forenoon. No leaven might be eaten after 10 in the morning, though a laxer

68/ II Chron. 8:13. 69/ id. 30:15 (See Calmet's *Dictionary*, sub voce "Passover" for another explanation. 70/ II Kings 23:21 ff. 71/ Luke 2:41. 72/ *The Temple*, p. 177; Kitto, *Cyclopedia Biblical Literature*, sub voce "Passover"; Ex. 12:15; Matt. 26:17; Mark 14:12; Luke 22:1. 73/ Numb. 5:11-31; *The Temple*, p. 28. 74/ Ex. 21; 2-6. 75/ See Matt. 23:27. 76/ John 11:55; *The Temple*, p. 184-5. 77/ *Standard Dictionary*, sub voce "Time." 78/ The order followed in this narrative is that given by Edersheim in *The Temple*, primarily in chapters 2, 4, 5, 6, 8, 11, 12, and 13

rule made it 11 A.M. At 12 noon all leaven was to be destroyed, either by immersing it in water, by burning it, or by scattering it to the wind. The rule laid down to make sure the leaven was destroyed was this: "They laid two desecrated cakes of a thank-offering on a bench in the porch (of the Temple). So long as they lay there, all the people might eat (leavened); when one of them was removed, they abstained from eating, but they did not burn (the leaven); when both were removed, all the people burnt (the leaven)."

Early in the forenoon of the 14th all work ceased, except by barbers, tailors, and laundrymen.

One can but ponder what the thoughts of Jesus were as He watched all this preparation for the sacrifice. Had He then the foresight of the preparation for His last supper, preceding His own crucifixion, such foresight as He had in the garden when He prayed: "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done."[79] Did He recall the day, generations before, that He gave commandment to Adam to offer sacrifice, when, under His direction, the angel told Adam the purpose of sacrifice: "This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth."[80]

Securing the Paschal Lamb

The next step in the Passover ceremony, after the destruction of the leaven, was the securing of a proper lamb for the Feast, which under the Rabinical law must be not less than eight days nor more than exactly one year old. The lamb was to be without blemish, which excluded "the blind, the broken, the maimed, the ulcerous, the scurried, the scabbed, the bruised, the crushed, and the castrated. All these defects are defined as blemishes."[81]

This lamb was to serve for a company of not less than ten nor more than twenty.

As already indicated, Joseph and Mary and Jesus may have brought their lamb with them, but it must be remembered that the journey from Nazareth to Jerusalem, was a long one by foot—probably 75 miles as the road runs—and the driving or carrying of a lamb that distance would be a considerable burden. So they probably did, as did others coming from long distances, purchase their lamb either in the City itself or in the Temple market. It seems that, in strictness, the lamb should have been chosen on the 10th of Nisan[82] though this must have been changed by the time of the Savior, since it seems clear the Apostles purchased the lamb on the very day of the Paschal supper.[83]

Assuming that Jesus had not been in the Temple since He was a baby, it seems likely that Joseph would have taken Him along to the Temple, to see the carrying out of the rituals incident to the offering of the burnt sacrifice and of the Paschal lamb.[84]

While Joseph and Jesus journey towards the Temple in the early forenoon, we may review some of the essentials of the sacrificial service.

79/ Luke 22:42. 80/ Moses 5:7. 81/ Zenos in *Standard Bible Dictionary* sub voce "Sacrifice and Offerings," § 5; Lev. 22:22-25. 82/ Kitto op. cit. 83/ Matt. 26:17-20; Mark 14:12-17; Luke 22:7-14. 84/ I Sam. 1:24.

Essentials of the Sacrificial Service

We shall not here enter into any consideration of the meanings and significance of sacrifices, which began with Adam whom the Lord commanded to "offer the firstlings of their flocks, for an offering unto the Lord."[85]

At first, the rituals connected with the offering of the sacrifice appear to have been fairly simple, but as the generations came, additions were made, and after the final destruction of the Temple at Jerusalem by Titus, which rendered its services impossible, "prayers, and fasts, etc." came in substitution of the rituals they could no longer carry out.[86]

As finally developed in the Temple, sacrifices were of four principal kinds: burnt offerings, sin offerings, trespass offerings, and peace offerings. The burnt offerings and the peace offerings were sacrifices of an existing communion with God, and might be accompanied by meat and drink offerings; while the sin offering and the trespass offering were to reestablish with God a communion which had been lost.[87] The sin offering was an atonement for the individual in all his failings or misdoings, while the trespass offering atoned for some special transgression committed through ignorance.[88] Every sacrifice offered must belong to him who offered it.[89]

The sacrifices were sometimes classified as "bloody" and "unbloody"; another classification was of sacrifices "due" and "undue"; they were also classified as "public" (of which there were eleven) and "private" which latter were for sins by word or deed, those having to do with defilement of the body, those relating to festive seasons, and those on account of vows or promises. But the classification based on the Scripture was: "most holy" sacrifices (including all burnt, sin, and trespass offerings, all public peace offerings, and certain meat offerings) and "less holy" sacrifices which could be offered otherwise than at the Temple.[90]

There were three kinds of four-footed beasts that might be offered as sacrifices:[91] oxen, sheep, and goats, where there were differences as to ages and sex; and two kinds of birds: doves and pigeons, which were permitted as substitutions for other sacrifices in cases of extreme poverty; they were also used as sacrifices for certain purifications, no distinction being made as to sex or age, except that the pigeons must be young and the doves fully grown.[92]

Of the four-footed beasts, the Paschal lamb, and all trespass and burnt offerings must be males.

The one offering the sacrifice must himself be purified.[93] This accomplished, the procedure was as follows: First, there were five things which the offerer must himself do: lay his hands on the sacrifice, kill it, flay it, cut it up, and wash the inwards.[94] The other matters incident to the ritual at the altar, the priests did.

85/ Moses 5:5. 86/ *The Temple*, p. 80. 87/ *ibid* pp. 82, 99. 88/ *ibid* p. 105. 89/ *ibid* p. 83. 90/ *The Temple* pp. 85-86. 91/ Lev. 1:2; Moore in *Encyclopedia Biblica* sub voce "Sacrifice," § 26. 92/ *The Temple* p. 84. 93/ I Sam. 16:5; Beard in Kitto, *Cyclopedia Biblical Literature*, sub voce "Offering." Calmet's *Dictionary* sub voce "Purification"; Geikie, *Life of Christ*, I p. 234 ff. 94/ Moore op. cit.

Joseph and Jesus Come to the Temple

Joseph and Jesus would come to the Temple over the Royal Tyropoeon Bridge, which was 354 feet long and 225 feet high at the deepest point.[95] It crossed the valley of the same name, the Valley of Cheesemongers. It was the bridge over which, some twenty-one years later, Jesus was to be led bound as a common criminal "to and from the palace of the high priest, that of Herod, the meeting place of the Sanhedrin, and the judgment seat of Pilate."[96] Jesus, as the first-born of the family, would be fasting.[97]

Joseph and Jesus would enter the Temple enclosure by the southwest gate and come immediately into the Court of the Gentiles, where were gathered together, for sale by the priests[98] to the Paschal pilgrims, oxen, sheep, and doves in great number.[99] The bleating of the sheep, the lowing of the oxen, the cooing of the doves must have greatly disturbed the ears of this quiet country Youth. And here, Jesus saw for the first time the money changers, taking their discount for exchanging the money of the visitors into the Temple coin.[100] There would be hundreds of others crossing the bridge and entering the Temple as they did, and tens of thousands of other worshipers in the Court with them (for it is estimated the Temple enclosure might contain at one time 210,000 persons[101]—this seems incredible) whose voices, mingling with the lowing of the cattle and bleating of the sheep must have made an indescribable confusion, to say nothing of the smell which must have come from the conglomerated gathering.

Again the thought thrusts itself upon us—what could have been the Youth's thoughts as He came into all this? As He crossed the Royal Bridge, did He see the morning of His arraignments;[102] as He came in among the money changers, did He see how He cleansed the Temple of them, first at the beginning[103] and again at the end of His public ministry?[104]

As Joseph had the Youth with him, he probably came in the early forenoon, to let Jesus leisurely view as they came over the Tyropoeon Bridge, the splendid terraces of the Temple Mount, and then as they came into the Temple enclosure, the porches and courts of the Temple itself, all of white marble decorated with gold. To the Jews, Jerusalem was not only the most beautiful city in the world, but it was also a holy city.

Three Elements of the Passover

The Rabbis taught that three things were incident to the Passover "presence," the "Chagigah," and "joyousness." The first, "presence," meant that every one who came to Jerusalem must offer a burnt offering on the 14th of Nisan, from animals which were "cholin," that is from animals that did not otherwise belong to the Lord as tithing, firstlings, or things devoted, etc.

So for this reason, also, Joseph must come early, because the burnt offering must be offered before the evening sacrifice, which if 14th

95/ *The Temple* p. 20. 96/ Op. cit. 97/ Calmet's sub voce "Passover." 98/ *The Temple* p. 190. 99/ *ibid* p. 24. 100/ *The Temple* p. 48. 101/ *ibid* p. 45. 102/ Matt. 26:57 ff; 27-30; Mark 14:53 ff; 15:1-19; Luke 22:54 ff; 23:1-25; John 18:13 ff; 19:1-16 103/ John 2:15-16. 104/ Matt. 21:12-16; Mark 11:15-18; Luke 19:45-48.

san came on Sunday would be as ly as 12:30 in the afternoon (or 1:30 on days other than Sunday)[105] order that there would be time er it to attend to the slaughter of e tens of thousands of Paschal nbs for the worshipers.

Furthermore, the "Chagigah" re also sacrifices,[106] one for Nisan and the other for Nisan 15. ese were peace offerings. The one the 14th being a voluntary offer- might come from the sacred ngs (as tithes of the flocks) and ght form part of the Paschal sup- if the Paschal lamb would not enough for the company eating This sacrifice must also have en made before the regular daily- ening Temple sacrifice. The hagigah" for Nisan 15 was ob- atory and must therefore be made h an animal that was "cholin." The "joyousness" referred to the rit with which the sacrifices were be carried forward by the wor- pers.

eph's Burnt Offering

Joseph, on coming into the Tem- enclosure on this Passover morn- , would first give his attention to e offering of the burnt offering he s required to make. As he was or, he probably took a ram, at st, but if he intended to make it art of the Paschal supper—"Chag- h"—he would probably choose a nb. We will assume, however, at his offering was not intended to plement the Passover supper and s not therefore "Chagigah" which s a peace offering. Having puri- fied himself[107] and having secured the sacrifice, he would take it (it being a "most holy" sacrifice and burnt offering) to the north gate of the Great Court, that is the Court of Israel, and the Court of the Priests, and take it through this gate into the Court itself.[108]

At this point it should be said that there are differences of opinion as to the exact location and size of the Court of Israel. Edersheim[109] would make it a strip 16½ feet wide along the east side only of the Court of the Priests, while Col. Watson would make it the same width on the east side of the Court of the Priests but would extend it also along the north and the south side of the Court of the Priests, with a width unknown.[110]

Joseph would now turn the face of the sacrifice[111] to the west so as to face the Most Holy Place in the Temple, this being done to "bring it before the Lord." Then he would turn the ram so that he himself would face the west, looking toward the Most Holy Place. Thereupon he would lay his hands on the head of the ram[112] between its horns, and in this ceremony Jesus may have assisted. The hands were to be laid, apparently, with the offerer's whole weight. Then Joseph would offer the following prayer:

"I entreat, O Jehovah: I have sinned. I have done perversely. I have rebelled. I have committed (naming the breach of positive or negative command); but I return in repentance, and let this be for my atonement (covering)."[113]

5/ *The Temple* p. 116; Moulton in Hasting's *Bible Dictionary*, sub voce "Passover." 6/*The Temple* p. 186. 107/I Sam. 16:5. 108/*The Temple* pp. 28, 30, 186. 109/*The mple* p. 29. 110/ *Palestine Exploration Fund*, 1896, p. 47 ff. 111/ *The Temple* pp. 87. 112/ Lev. 1:4 ff; 3:2; 4:4. 113/*The Temple* p. 88.

During the imposition of hands Joseph must either stand within the Court of Israel, or must at least have his hands within the Court should he be standing either in the Nicanor Gate or on the steps leading from the Court of Israel to the Court of the Priests.[114]

Following the imposition of hands, Joseph would kill the ram,[115] being careful not to violate the detailed rules laid down by the Rabbis, the most important of which seems to have been that the gullet must never be wholly severed.[116] Whether this act of slaying was done inside the Priests' Court at the north of the altar, or outside the Priests' Court in the Court of Israel just north of the altar is not wholly clear, because one rule provided that none but priests might go into the Court of the Priests, and another that sacrifices should be slain in the Court of the Priests just north of the altar. Another rule seems to have been that an "inconsiderable" offering might be slain "at any part of the outer court."[117] It would seem, however, that the rule was that "only priests were allowed access here (Court of Priests), except when a layman might appear bringing his offering,"[118] which would permit the offerer to slay and dress the sacrifice in the Court of the Priests. Seemingly this was the manner followed.

The Altar of Burnt Sacrifice

We might note here that the altar, which was in the Court of the Priests (just in front of the entrance to the Temple) was square and made of unhewn stones "taken from virgin soil, that had not been defiled by any tool of iron." The altar was in three "sections," one atop the other, the second smaller than the first, and the third than the second.[119] The base was 32 cubits square (48 feet) the next above being 28 cubits square (42 feet), and the top 24 cubits square (36 feet).[120] The altar was about 15 feet high.

The top "circuit" (the shelf between the second and top sections) was 6 feet wide and 3 feet from the top of the altar, and 4½ feet from the top of the "horns" at each corner of the altar. It was on this "circuit" —shelf—that the priests walked in attending to the sacrificial rites. An inclined plane on the south of the altar led from the pavement to this "circuit."

There were three fires on top of the altar: one on the east for the offerings; one on the south for the incense; and one on the north from which the other two were kindled. About midway up the side of the altar and running all around it was a red line. The blood of the sacrifices to be partly eaten was sprinkled *above* the red line; the blood of those to be wholly consumed was to be sprinkled or thrown *below* the red line. Nearby was a heap of salt from which was taken the salt with which every sacrifice must be salted.[121]

On the north side of the great altar "were rings in the pavement, for tying the victims, posts supporting beams with hooks to hang them up on, and low marble tables for dressing the large cattle."[122]

114/ *The Temple* p. 87. 115/ Lev. 1:5, 11. 116/ *The Temple* p. 89. 117/ Kitto op. cit. 118/ Zenos, sub voce "Temple"; Ex. 29; *The Temple* p. 40; Lev. 1:5, 11. 119/ *The Temple* pp 32, 131. 120/A cubit is given as 18 inches or 17.7 inches. *Palestine*, 1896, p. 50; *The Temple* p. 131. 121/ *The Temple* pp. 32, 33, 133. 122/ Moore, op. cit.

The Killing and Burning of the Sacrifice

As Joseph killed the ram on the north side of the altar, a priest caught the blood in a golden bowl, and standing on the east side of the altar, he threw some of the blood on the angle of the altar at the northeast corner, so that it would go on both the east and the north sides of the altar; he would then go to the angle on the southwest corner and throw some more of the blood there so that it would go on the south and west sides of the altar; the blood that was left he would pour out at the base of the altar.[123] This was the first of the priestly functions in the actual offerings of a private sacrifice. The other priestly functions were: lighting the altar fire, laying on the wood, bringing up the pieces of the sacrifice, laying them on the fire, and then doing thereafter the remainder of the rites incident to the sacrifice.[124]

Meanwhile, Joseph had hung the ram on one of the hooks provided therefore in the Court of the Priests; he was both to skin it and to cut it up into pieces according to strict and detailed instructions. The pieces were then handed to six priests who carried them "to the rise of the altar," where they were salted and laid down.[125] These priests then handed to another priest, who had gone up to the "circuit" just below the top of the altar, the sacrifice piece by piece, which this priest, after pressing each piece with his hands, first threw upon the altar "confusedly," and then arranged them on the fire in an order to represent as nearly as possible the natural shape of the animal. Joseph had also taken away the "sinew of the thigh" (which was neither eaten nor sacrificed),[126] and the entrails, which latter were washed, dried with a sponge, and then turned over to the priests to be salted and burned, the whole sacrifice being burned.

The skins of the burnt offerings belonged to the priests who sold them at considerable profit.

While the point is not clear on the authorities, yet it would seem that the private burnt offering would be completed, for the offerer, with the final arranging of the sacrifice on the altar, without the ceremonies incident to the burning of the incense and the presentation of the meat and drink offerings incident to the rites of the public burnt offering. But if these subsequent ceremonies were added to the private burnt offering their character will be clear from the description of the evening sacrifice now following.

The Meat and Drink Offering

As already stated, Joseph would probably offer also a meat and a drink offering, along with the burnt offering. The law controlling this matter reads as follows:

> Then shall he that offereth his offering unto the Lord bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil.
>
> And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.
>
> Or for a ram, thou shalt prepare for a

123/ *The Temple* pp. 100, 113; Moore, op. cit. 124/ *The Temple* p. 86. 125/ *The Temple* pp. 35, 135, 141; Moore, op. cit. 126/ Gen. 32:32; *The Temple* pp. 90, 100; Moore, op. cit.

meat offering two tenth deals of flour mingled with the third part of an hin of oil.

And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the Lord.

And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the Lord:

Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the Lord.

Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.[127]

Edersheim thus describes the making of a meat offering:

When presenting a meat-offering, the priest first brought it in the golden or silver dish in which it had been prepared, and then transferred it to a holy vessel, putting oil and frankincense upon it. Taking his stand at the south-eastern corner of the altar, he next took the "handful" that was actually to be burnt, put it in another vessel, laid some of the frankincense on it, carried it to the top of the altar, salted it, and then placed it on the fire. The rest of the meat-offering belonged to the priests. Every meat-offering was accompanied by a drink-offering of wine, which was poured at the base of the altar.[128]

Joseph and Jesus having now finished the burnt offering required, would, pending the time for the offering of the regular public evening sacrifice (which at Passover would begin as early as 12:30 P.M.),[129] probably saunter about the Temple Courts, viewing the beauties thereof and their magnificence. However, they would most likely keep, as near as might be, to the entrance to the Great Court: first, in order to get as close a view as possible of the ceremonies of the evening sacrifice, which would precede the offering of the Passover lamb; and next, to be sure to be in the first division for the sacrifice of the Paschal lamb, which would enable them to leave the Temple earlier and get to the place where they would eat the Passover. This would be especially desirable if they were stopping at Bethany or, if still farther away, at Bethlehem.

(*To be continued*)

127/ Numbers 15:4-11. 128/ *The Temple* p. 110. 129/ *ibid* p. 190.

GIVE US FAITH

Olive C. Wehr

Thy ways, O God, are past the understanding
Of finite minds such as are ours;
And those things not of our own poor commanding
We are inclined to doubt. Thy powers
Are vast, and to our little minds unknown:
For understanding we do not pray,
But for the saving grace of faith alone
That can make light this darkened day.

Award Winners

Eliza Roxey Snow Memorial Prize Poem Contest

THE Relief Society General Board is pleased to announce the names of the three prize winners in the 1943 Eliza R. Snow Memorial Prize Poem Contest. This contest was announced in the June-July 1943 issue of the *Magazine* and closed September 15, 1943.

The first prize of twenty dollars is awarded to Christie Lund Coles, 2648 Hartford Avenue, Salt Lake City, for her poem "In Times of War."

The second prize of fifteen dollars is awarded to Beatrice K. Ekman, 287 Eighth Avenue, Salt Lake City, for her poem "Night Shadows."

The third prize of ten dollars is awarded to Linda S. Fletcher, 2020 South York Street, Denver, Colorado, for her poem, "Benison."

This poem contest has been conducted annually by the Relief Society General Board since 1923 in honor of Eliza R. Snow, second general president of Relief Society.

The contest is open to all Latter-day Saint women and is designed to encourage poetry writing and to increase appreciation for creative writing and the beauty and value of poetic verse. Prize-winning poems are the property of the Relief Society General Board and may not be used for publication by others except upon written permission from the General Board. The General Board reserves the right to publish any of the other poems submitted, paying for them at the time of publication at the regular *Magazine* rate. A writer who has received the first prize for two consecutive years must wait two years before she is again eligible to enter the contest.

There were 73 poems submitted in this year's contest. The General Board congratulates the prize winners and expresses appreciation to all entrants for their interest in the contest and the general excellence of work submitted.

The Board sincerely thanks the three judges for their valuable assistance in selecting the prize-winning poems. The contribution of the General Board's poem committee is also greatly appreciated.

The prize-winning poems, together with photographs of two of the prize-winning contestants, are published herewith. The photograph of Linda S. Fletcher, winner of third prize, was unavailable.

CHRISTIE LUND COLES

BEATRICE KNOWLTON EKMAN

Prize-Winning Poems

Eliza Roxey Snow Memorial Prize Poem Contest

First Prize

In Times of War

Christie Lund Coles

What Shall the Poet Sing

What shall the Poet say in these dark days
With war's fierce shuttle straining at the loom
Of life and hope, entangling the old ways
Our feet have gone as in a well-known room;
What shall the Poet say, how can he sing
With beauty like a torn and broken lute,
Where can he find tranquillity to bring
Heart to the muse that lies disparaged, mute?

O Poet sing, sing as you've sung before
Of meadow larks above sun-burnished wheat;
Of summer rain, of stars, of trees that bore
Fruit after wind and drouth and frost and sleet;

For always man shall come again to these—
The good, the common ancient verities!

Mothers of Men

What lullabies now can a mother make
Who sang of quiet slumber, peaceful dreams—
When in her heart she feels the gnawing ache
Of fear and pity, thinking of the screams
Of soldiers dying—boys who yesteryear
Were children such as these upon her knee,
Who watches anxiously lest she shall hear
War's thunder shattering her tranquility?

Mothers of men, you must not cease to sing,
You must not fail to tell of love and peace,
For boys and men need for remembering
These moments when their faith first found release;

And in the end, your love shall conquer wrong,
Your lullabies outlive man's marching song!

What Dreams Remain

What dreams remain for children, small, to dream,
Children familiar with the words of war
And hate, with every dreaded scheme
The darkest minds can conjure up to mar
Simplicity and love and honest trust
In the future of the world and in mankind,
What is there they can hope against the lust,
The wrong their innocence must surely find?

Yet, strange as it may sound, a child still knows
The same, sweet dreams of childhood; we need not
Admonish him to good, for goodness grows
Within him like a flower strongly wrought.

And someday yet a child shall lead us on
To the kingdom that His world is built upon.

Second Prize

Night Shadows

Beatrice Knowlton Ekman

Night, and a cricket singing in the grass,
Under a moonlit cloud a plane rides high,
Along the lonely lane faint footfalls pass,
Twin nighthawks circle swiftly and skim by.
Over the terrace old boughs interlace,
The leaves cast eerie patterns on your hair,
Watching the dark moon-shadows mask your face
I lean a little nearer to your chair.

I could hear the sound of the sea all night when you had gone—
Waves pouring endlessly, to break, to be withdrawn.
Across the sand and shale fog moved along the shore,
The foghorn's warning wail mingled with ocean roar.
I stared out into the night and the night stared back at me
There was not a star in sight—only fog rolled in from the sea.

It is twilight when I come through the lane
And lonely of heart turn to our door;
The flagstone paths have been washed with rain
And fallen leaves litter the garden floor,
Wind rustles in late September grasses
And over the terrace more leaves spill,
Here where your step no longer passes
The peering shadows lie long and still.

Third Prize

Benison

Linda S. Fletcher

O You, who stunned, awoke to see a path
Of light ascending from the jungle's gloom
And left your body in a leafy tomb
To tread the shining shaft from realms of wrath;
Or You, who shed your shell in ocean's womb
After the flaming oil's releasing bath,
To find, as compensating aftermath,
A place of rest, woven on Light's bright loom;
Or yet again, O mounting Eaglet, You,
Who felt the arrow cleave the clasping clod
Yet still flew on, through and beyond the blue,
While downward sped the clay to kindred sod—

You all have learned there is no death for you,
But just an open door to peace—and God.

President Grant Acknowledges Birthday Remembrances

November 23, 1943

To my host of friends:

Inasmuch as it is impossible for me to answer individually, on account of my condition of health, the letters, cards, telegrams, and cablegrams which run into the hundreds, as well as the many gifts of flowers, baskets of fruit, etc., which have come to me as birthday remembrances, I desire, through the courtesy of the newspapers, and magazines, to express my heartfelt thanks to all my friends both in the Church and out of it, for their kind greetings and messages. I appreciate far beyond the ability which I possess to express, the thoughtfulness and words of commendation received from my many friends.

My stay at home on my birthday was made pleasant by the lovely profusion of flowers, gifts, and congratulatory messages.

May our Heavenly Father bestow His blessings upon all of you, my many and kind friends.

Sincerely,

HEBER J. GRANT

Award Winners

Annual Relief Society Short Story Contest

THE Relief Society General Board is pleased to announce the names of the award winners in the short story contest which was announced in the June-July 1943 issue of *The Relief Society Magazine* and which closed September 15, 1943.

The first prize of thirty-five dollars is awarded to Vesta P. Crawford, 1067 East Fifth South, Salt Lake City, for her story "The Least of the Flock."

The second prize of twenty-five dollars is awarded to Christie Lund Coles, 2648 Hartford Avenue, Salt Lake City, for her story "We're Not So Different."

The third prize of fifteen dollars is awarded to Mabel Harmer, 945 South Seventh East, Salt Lake City, for her story "The Pink Angel."

This short story contest, first conducted by the Relief Society General Board in 1941 as a feature of the centennial observance, was made an annual contest in 1942. The contest is open only to Latter-day Saint women who have had at least one literary composition published or accepted for publication by the editor of a publication of recognized merit.

The three prize-winning stories are to be published consecutively in the first three issues of the *Magazine* for 1944. Prize-winning stories become the property of the General Board and may not be published by others except by written permission from the General Board. The General Board reserves the right to publish any of the other stories entered in the contest, paying for them at the regular *Magazine* rate at the time of publication. A writer who has received first prize for two consecutive years must wait two years before she is again eligible to enter the contest.

Twenty manuscripts were submitted in the contest for 1943. This contest is stimulating Latter-day Saint women to do creative writing in the field of fiction. As a whole, the stories show marked improvement in technique over stories submitted in the contest in the past two years. The themes are timely, and vary from the commonplace to the lofty. There is a serious note present—a definite reflection of the present time. The quality of humor is lacking in most of the stories.

The General Board congratulates the prize-winning contestants and expresses appreciation to all whose work was entered in the contest. The General Board sincerely thanks the three judges for their excellent service in selecting the prize-winning stories, and acknowledges with appreciation the work of the General Board's short story contest committee.

Stories, together with photographs of the award-winning contestants, will appear in *The Relief Society Magazine* as follows: January 1944, "The Least of the Flock" by Vesta P. Crawford; February 1944, "We're Not So Different" by Christie Lund Coles; March 1944, "The Pink Angel," by Mabel Harmer.

Prize-Winning Story

Annual Relief Society Short Story Contest

First Prize

The Least of the Flock

Vesta P. Crawford

BENJY shielded his eyes with his hand. The bright glow of the setting sun struck his thin brown face. He could see Obed, the shepherd, standing at the gate of the fold. It was time for the sheep to come in from the hills.

Benjy had been watching the lambs. Now he scrambled down among the rocks and began calling them by name. "Rabath! Nam! Mescal! Tobe!"

White heads bobbed up from among the dark stones. Woolly white bodies moved among the bushes. Benjy turned and carefully picked his way up the hill. The lambs followed. Their bleating sounded clear as a flute. On the hill, the walls of the sheepfold stood out against the pale sky.

Obed stood by the wall, a puzzled look on his wrinkled old face. "Benjy, lad, one of the lambs must be lost. Have you idled through the day? Did you fall asleep on the hillside?"

Benjy turned and looked at the flock behind him. "I will count them," he said, sudden fear tearing at his heart. He would have to pay for a lost lamb and that would take all of the denarii, the precious pieces of silver, he would earn in one whole month. His mother and sister in the town would go hungry. But there was something else to think of, something even worse.

VESTA P. CRAWFORD

He hurried to the gate of the sheepfold and laid his staff across the opening. Then, as each lamb passed under the rod, he spoke its name and raised his staff. Soon the lambs had bounded into the fold. Benjy stood still, grief and disappointment on his face. He bowed

his head and his small brown fingers knotted the bright fringe of his sash.

"One is lost," he said, "the lamb Tobe is not here." Benjy looked at Obed's face.

The shepherd was silent for a moment. Then he spoke in a kindly voice. "If these were my sheep, I would forgive you, but I am accountable to the great flockmaster in Bethlehem."

Benjy choked back a sob. He thought of the little orphan lamb. He had given him the name *Tobe* because the word meant good, and Tobe was a good lamb.

"I will find the lamb," Benjy promised, "I will not let Nimer, the leopard, have him, nor the panther hiding in the rocks."

His words were brave but Obed noticed the small clenched hands, the trembling of the slender body. "Don't go wandering far, lad," he said, "look around close by while still the light lasts. That is all you can do." Obed turned to meet the other shepherds as they hurried toward the sheepfold in a cloud of dust, followed by the big white ewes.

Benjy climbed down the rocks. Then he stopped and listened, hoping to hear the bleat of the lamb. He lifted his flute and blew a shrill note. He waited, listened. There was no answer. He leaned forward, strained his ears. He heard no sound except the distant growl of Fahed, the panther, echoed from a far canyon. Benjy stumbled as he tried to run in half circles, covering the hillside. Darkness moved up from the valley. It was the time of the cool of the evening. Below him the caravan road that gleamed white by day was now melted into the twilight.

Benjy cupped his hands to his lips and called, "Tobe-e-e . . ." Again there was no answer.

In the deeper darkness, he stumbled back toward the sheepfold. He could not hunt for Tobe in the black night. And yet he was not afraid of darkness. It was only for Tobe that he was afraid. He thought of the little thin lamb, its soft white wool, its big gentle eyes, and the way its tail moved up and down joyously when it found a spot of grass among the rocks.

But now it was dark. He would have to wait until morning to hunt for the lamb again. As he reached the sheepfold he heard the men talking, as they often talked when the night came. And yet always the words seemed new and strange to him.

"The time must be near at hand," he heard the oldest shepherd say.

Benjy loved the sound of the man's voice, sure and full of hope. He edged in between the shepherds and laid his head on Obed's knee. He was very tired.

"The King will surely come," he heard Obed say.

The King! Benjy had never seen a king in all his life. Perhaps he would grow old and gray like the shepherds and never see a king.

The men talked in low voices. Soon, Benjy was sound asleep with Obed's robe tucked warmly around him.

He wakened with a start. Intense light shone on his face. He jumped up and rubbed his eyes. He must be dreaming, he thought. Over the hills toward Bethlehem a great light flamed in unbelievable brightness. Then Benjy looked at Obed and the

other shepherds. They stood in wonderment with light upon their uplifted faces.

Finally Obed caught his breath and said, "The star! The new star!"

Then suddenly they heard singing, many voices, like a choir. Benjy was too startled to hear the words at first. Yet he seemed to feel the music with his whole heart. He looked upward and listened. Finally, he heard the words—"Glory to God . . . Good will toward men."

The sound died away, but the light remained and the valleys and the hills glowed with a splendor brighter than the sun.

Obed turned to the other shepherds. "Let us go at once to Bethlehem," he said, "Let us find the King!"

Benjy held his breath. "What King?" he asked.

"The one long promised to our people," Obed said, and he looked toward the white walls of the hill town. "Lad, you shall come with me. The others can watch the sheep."

Benjy gathered his robe about him, wound the scarf around his head. Eagerly he reached his small brown hand to Obed. This was his one chance. "Let us hurry. Let us be the first to see the King!"

Then he stood quite still in the path. His eyes fell and the gladness left his face. "But the lamb! Now that the hills are lighted, I can find Tobe."

Obed looked searchingly at the boy. He had seen the choice clearly. Finally the shepherd said, "Go, then, lad, and find the lamb, but do not wander too far from the sheepfold. I will go alone to Bethlehem and seek out the King."

Without a word, Benjy turned and ran down the lighted hill. "Tobe-e-e . . . . Tobe-e . . . . " he called. He looked among the bushes, looked back of the rocks. He called and called. The brightness still glowed upon the hills.

Then, a few rods in front of him, he saw something white against the dark rocks. He leaped over the stones. It was Tobe! Now he could hear the faint and tired bleating.

"Tobe! Tobe!" He took the lamb up in his arms, smoothed its wool, patted its head. The lamb was unhurt.

BENJY was about to turn and go back up the hill when he noticed the white road below him—the road to Bethlehem. Perhaps, if he hurried, he might still find the King. But he would not have time to take the lamb back to the fold. He would take Tobe with him.

Carefully, with the lamb in his arms, he picked his way down the road. There he rested for a moment, his sandals sinking down into the dust.

Then he heard voices and the bustle of travel. Framed against the light, three tall camels came into view. Their riders, richly dressed and eager, urged the animals forward.

Benjy stood at the side of the road and looked at the strange travelers. The leader stopped his camel and bent down to look at the shepherd boy.

"Who are you, my lad?"

"I'm Benjy. This lamb is Tobe."

"And where are you going?" The

man's voice was deep and kind, his dark eyes full of interest.

"I'm going to Bethlehem."

The man stroked his long white beard, adjusted the folds of his gold-colored turban. "Strange," he said, "We, too, are bound for the hill city. Would you like to travel with us?"

"Could Tobe come, too?"

"The lamb shall ride, also." The man lifted Benjy and the lamb high up to the camel's back.

In a moment they were traveling swiftly along the white road. Benjy was too happy to say a word. The light still glowed on the hills and over Bethlehem a great star shot down its streamers of flame.

The camels, in long strides, climbed the hill. Benjy saw the walls of the city, the white buildings clustered on the hills. He could hear the sound of the camels' hoofs beating on the stones.

They came to the inn. Benjy heard the voice of the landlord, saw him shaking his head, his long finger pointing to the manger. Then Benjy felt himself being lifted down from the camel.

Still holding the woolly lamb in his arms, he followed the men down the stone steps. They paused in the doorway and one of the men pushed Benjy in front so that he could see the wonder there.

Benjy held his breath. The King! The King was a Baby. A young Child in its mother's arms. Around them a great brightness glowed. The face of the Child was more beautiful than anything Benjy had ever seen. He thought of white lily petals, of morning sky, of young white doves. But the face of the Baby was more beautiful.

Gently Benjy put the lamb down on the stones. He moved forward to look at the Child more closely. A great joy surged in his heart. *He was the first to see the King!*

THE CHIMES

Pliny A. Wiley

I heard the chimes on New Year's morn,
In silvery cadence far and near,
Proclaim another monarch born,
Lord of the cycle of the year.

They rang to honor and to praise
The King of Time whom all revere.
He grants the months, the weeks, the days,
The seasons of the circling year.

They rang so long, so clear, so sweet
That heaven and earth repeat the strain.
Men prayed for Time—Time to complete
Their tasks. God grants a year again.

Undeclared Dividends

Dr. M. Lynn Bennion

Supervisor of Church Seminaries

TODAY, thousands of Church members are sticking devotedly to their teaching assignments despite the extra calls made upon their time and energy by the war program. Why are these men and women willing to consecrate a definite share of their energy, time, and best thinking to Church teaching? Because teaching is worth it. Great dividends are received, not in cash, but in the intangible blessings which increasingly come to those who teach.

Everybody enjoys sitting under the spell of a successful teacher. He knows his subject thoroughly, his methods are effective, and his personality radiates confidence and good will. Granting that he has certain inborn qualities that contribute to his success, how else can we account for his power? In the first place, we may be quite sure he has developed the habit of *growth*. Such growth did not just happen. It is the result of conscious striving to master a complex undertaking. The teacher may seem at ease but he is not doing easy routine work. Back of it are many hours of careful preparation. His reading has become regular, systematic, and sequential. His insight into the significance of his task spurs him on to unstinted exertions in order to achieve his purpose.

Growth in capacity to teach effectively is the natural result. Not only is the teacher growing but his "growing edge" is in contact with those he seeks to teach. There are many fairly competent teachers who no longer deeply influence people because they teach with routine skill matters which have ceased to be, for them, at the "growing edge" of their own lives. That which is taught must be not just an extra or a side issue, but an opening door to discovery and rediscovery—a force at work revitalizing the teacher's own approach to living. In other words, there may be rather expert routine teaching which, having had its creative day, now gives a low spiritual voltage and precious little life-stirring value.

The teacher's understanding of the Gospel is greatly reinforced through his efforts to give it to others. His creative powers are enhanced through his attempt to draw out his students in effective self-expression. Some of the fundamental age-old truths may not seem pertinent to present on-going experiences. To them, the teacher must bring touches of vividness that give them new force. He must be ingenious in discovering fresh ways of reanimating the familiar, speaking in parables that live rather than in abstractions that perish. In other words, he must exert his creative powers in order to bring appropriate originality to his lessons. Interest is always provoked by saying the right thing in unexpectedly appropriate ways. This growth we are speaking of is not just an adding to of knowl-

edge or experience, but a continual reintegration of life at a high level. It is something of what Jesus had in mind when He spoke of becoming as a little child. He said, "Blessed are the poor in spirit," meaning the humble, open-minded, and teachable. Lincoln's biographer puts the same thought into the great line: "As elemental at his death as he was ancient at his birth."

THE successful teacher in the Church is guided by the Holy Spirit. Here is an immeasurably rich dividend for the teacher. Without that guidance, his efforts would be ineffective. There are some who feel that self-effort hinders the flow of the Spirit. They suggest that religion is taught by simple contagion and there is little need of exerting one's own capacities in teaching. This statement is true in what it affirms and false in what it denies. Religion is caught, but it is untrue that catching and teaching have no relation to one another. We are, in all our labors, dependent upon the Holy Spirit; but it does not follow that the Holy Spirit has no need of our efforts. The guidance of the Spirit comes not by passive submission but by a consecration of work, of human abilities that are able, as well as willing, to be guided and taught by the Holy Spirit. In other words, this cherished guidance is not an arbitrary accident, a gift of fortune which knows no law and cannot be affected by conscious self-effort. "Seek and ye shall find"; "Knock and it shall be opened unto you."

The friendship, confidence, and love of students are among the enduring satisfactions of being a teacher. These spiritual bonds often ripen with the years and bring ever-renewing joys to teacher and student. Every time the teacher learns about the success of a former student, he experiences a glow of immeasurable pride and satisfaction. When a student gives him credit for his success in life, his joy is unbounded. The writer is tempted at this point to relate a few of the soul-satisfying experiences that have grown out of his classroom teaching. They are like fragrant flowers making sweet and beautiful a path that might otherwise be discouraging. In the interest of conserving space, let us consider, rather, some elements that may help teachers to affect constructively the lives of people.

The real teacher must learn to care deeply for each student and take a personal interest in him as an individual. This is not only true of the bright, attractive student but particularly so of the less gifted. We must like them regardless of personal peculiarities or mental slowness. The teacher must ever seek to discover what the spiritual needs of individuals are. Since every human personality is unique, this will always call for searching and creative insight, if human lives are to be constructively guided. This makes teaching a challenging art with ever-changing fascinations. Teaching that touches human life is never, therefore, merely a transfer of stereotyped subject matter. Subject matter is, in fact, but a means to meet effectively human ends.

Having studied the students' problems the teacher makes available to them the resources of religion. A very pertinent illustration of what is

meant is to be found in the Book of Acts which recounts Philip's conversion of the Ethiopian treasurer. Philip "began at the same Scripture, and preached unto him . . . . " (Acts 8:36). Philip began at the very point at which the other man had arrived in his experience and gave him the light he needed. Here is an early incident of life-situation teaching. It is bringing your teaching to the place of particular experience and need. It is in the failure to meet this need of the immediate situation that much of our teaching is lacking.

An athletic coach once said to a student practicing the broad jump, "You go back so far for your run that you are all tired out when you come to the place to jump." A teacher who goes back to a review of Church history as a prelude to his lesson runs back so far that the class is all tired out when it comes to the place to jump. Often there is no time for the teacher to jump. Frequently the class is so far gone that it does not notice whether he jumped or not. One great teacher described his efforts to discover the needs of his pupils as follows: "It is my custom to spend much time here in my classroom alone. I walk up and down the aisles. I sit at my desk drinking in God's light through the window. I imagine the different individuals in the seats, seek an intimate comprehension of each one's needs, and pray for the power to meet these needs in a sane, intelligent. inspired way. From my classroom I go to the street that passes the school, and see the people passing; bright faces and sad faces. There they go: unhappy faces on which are written doubt, scorn, and yearning, and a thousand evidences of a lack of integration with life and the universe. All the faces reveal a hunger for reality. I reach out to all of them."

AT this point, a warning is appropriate of one pitfall in this effort to bring the resources of religion to the point of practical need. It is the delusion that personal needs can be completely met or best met by what is often called "practical teaching." Your teaching may be so practical that it does not rise six feet above the ground. Many teachers have learned from humiliating experiences that common sense cannot do the energizing, creative work of religion. "Says Life to Art, 'I love thee best not when I find in thee my very face and form expressed with dull fidelity, but when in thee my longing eyes behold continually the mystery of my memory, and all I crave to be.' " It is very easy for teaching to be too practical to have any practical results. It can be too psychological to effect any psychological transformation. It can be too much on the level of daily life to perform the miracle of a lift to a new level of power. This truth is very effectively expressed in a passage in E. C. Raven's *Autobiography*, in which he tells of his disappointment in his boyhood days over the religious teaching which was so watered down to the supposed level of a boy's mind, that it left out a deep religious challenge and became a dead thing. He says, "I do not think that Jesus ever came into our view, or that God was more than a name." After describing the secular and ethical nature of his religious

teaching he says, "And, dear God, how some of us wanted You." These last words echo in many lives today. People want and need, above everything else, to be brought in touch with God. In other words, teaching, to be practical and helpful, must be in a very vital sense, religious teaching. This does not mean that it should be a mere repetition of theological terms, but it must bring into life powers which have their fountain source in God.

The great Teacher, on the hills of Galilee, always put first in His lesson, "Our Father." The Savior knew of the trials and hardships which would come to His disciples. "Ye shall stand before governors and kings." But He also knew that if they did not know God, and have faith in God, they would not be able to face the tribulations ahead of them. The need of God in present-day living has been sharpened and accentuated by the confusion and disorder of our times, and the teacher of religion must do all in his power to make God a reality in the lives of individuals if he is to meet their most urgent and fundamental needs. It is hard to keep clear the sense of the deep meaning in life unless it is put in a cosmic frame. That is just what Jesus did, and that is what Gospel teaching today does—it puts life in an eternal frame with God at the center. The teacher who can give such a picture and such a conviction to students heightens and deepens for them the meaning of every experience of their lives. What greater compensation in this world can come than to be able to open the eyes of people to the true meaning and purpose of life? The absence or lack of such an outlook or perspective about life is the major cause of the present breakdown of our civilization. How urgent, then, is the need of teaching the Gospel of Christ, and how rich the opportunity and compensation involved!

There is a striking sentence of wide application in a novel, published in 1935, called "Shoulder The Sky" by James Gray. The story deals with the emotional adjustment of two young married people, sensitive and sophisticated, much given to the habit of analyzing each other. The frail bark of their marriage struck a rock and sank. As they were parting, there was the inevitable post mortem, in the course of which the husband said, "Our shared doubts have been the only thing we had in common. They were not enough." Shared doubts are never enough for a foundation for living, but shared doubts are a large part of the spiritual capital of the children of this age.

Alfred Noyes, the poet, puts his finger on the same lack of a positive faith. "Our literature, our art, our politics are impoverished by the lack of a fundamental faith that would enable us to face life with confidence and to feel, as our fathers felt, the thrill of a great purpose."

ANY teacher who attempts to develop and enrich the life of students is constantly challenged to demonstrate in his own life the qualities he would have his students attain. Teaching provides the best possible anchorage in life. It brings an increased feeling of accountability for one's acts in public and private. It assures greater resistance to temptation. As one young Sunday School

teacher expressed it, "My teaching responsibility has kept me from succumbing to many temptations and for this I am most grateful."

If this young teacher continues faithfully in his teaching work, greater compensations await him. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for those that love Him."

His efforts to make God live in the minds and hearts of his students will cause his own life to be centered in Him. He will become consciously aware of God. Such an awareness immediately enriches experience, enhances enthusiasm about living and the enjoyment of life. Life then speaks louder than words to students concerning the teacher's convictions about God.

It is of immeasurable help to a baffled student to sit down beside a teacher who has faced what needs to be faced, who has found life good, who has achieved within himself a creative faith, and through the goodness of his own life has the power to reflect the love of God.

We have suggested as undeclared dividends of teaching in the Church: growth in capacity to teach, the guidance of the Holy Spirit, discipleship through meeting effectively the needs of people. Finally, we have declared that an understanding of God and faith in God is the greatest need of human beings today. Those who understand the significance of the work or who have experienced its imperishable rewards will never lightly set aside a Church-teaching appointment, nor will they accept it without wholehearted committment to its obligations and opportunities.

TO A NEW HOUSE

Etta A. Christensen

Little New House,
Your portals white
Stand as sentinels
Throughout the night,
To guard and keep you,
Little New House.

Gay Little House,
Years will come and go
With cargoes of dreams
And bright hopes to bestow
On you, and yours,
Gay Little House.

Glad Little House,
Children's joyous calls,
And laughter, and song,
Ring through your halls.
Is your joy complete,
Glad Little House?

Sad Little House,
Your fledglings have flown.
Have they taken the gladness
To nests of their own,
And left you so drear,
Sad Little House?

Dear Little House,
You are growing old.
But the wealth of memories,
Youth gave you to hold,
Shall live on forever,
Dear Little House.

Sixty Years Ago

Excerpts from the *Woman's Exponents*, Jan. 1, and Jan. 15, 1884.

"The Rights of The Women of Zion, and The Rights of The Women of All Nations"

Editorial Notes: The holiday number of the *Contributor* contains some very interesting articles. Elder George Reynold's papers upon the Book of Mormon, are calculated to educate our young people in the Book of Mormon literature.

Miss Kate Field will deliver her popular and interesting lecture, entitled "An Evening With Dickens," in the Social Hall, in this city, on Monday evening, January 7th, for the benefit of the Deseret Hospital . . . . The lecture is for a benevolent purpose and should be well attended on that account, as this is the season to bless and succor the poor and unfortunate, and at the beginning of a new year it is fitting to be kindly and generous.

* * * *

The Widow's Mite: The subject of the Logan Temple is ever a pleasing one to the Saints . . . . There is a class of donors to which I wish to draw attention . . . . that of a number of widows, both in and out of the district of our acquaintance, who have donated $2,108.23, which is truly the widow's mite.—C. O. Card.

* * * *

A beautiful lamp shade cover is made of garnet satin ribbon, torchon lace and small plush balls . . . . Run the lace neatly on the edge of the ribbon and sew together. Shirr the ribbon three-quarters of an inch from the upper edge, leaving the shirr string long enough to tie underneath. Fasten the balls on the lace, and embroider all the solid parts of the lace with embroidery-silk corresponding in color with the ribbon used.

* * * *

Editorial—Suffrage in Utah: The clause in Senator Edmunds' bill, abolishing woman suffrage in Utah, is calling forth denunciation and severe criticism, and will bring down upon his devoted head the indignation of all good suffragists.

* * * *

Women in Politics: Dr. W. Hammond has failed to produce any physiological reasoning why women should not exercise the right of franchise, and become educated pertaining to the laws and politics of the nation. Now, as we belong to that unfortunate class whose brain is deficient in weight, we should like to ask the learned philosopher whether the superior intellect consists in the quantity or quality. This learned anatomist further asserts that the governing power of the world is to be found in the brain of the male. Where shall we go to find a precedent, not in our own dear native land of liberty, but back to the old monarchial governments of Europe. We learn from history that queens have often excelled kings in the administration of civil government, not from a superior power of reason or intellect, but from a clearer moral sense of justice.—E. Pluribus Unum.

* * * *

Minutes of the Quarterly Conference of the Relief Societies of Utah County, held in the meeting house, Provo City, November 3rd, 1883, Counselor Mary John presiding. Ma Smoot was with us again, also Sister Zina D. H. Young . . . .

Minutes of the Quarterly Conference of the Relief Society of Sanpete Stake of Zion, held at Moroni, December 15th, 1883, President W. A. P. Hyde presiding, assisted by her counselors, Sisters E. Allred and S. Peterson . . . .

The Relief Society of Juab County held their Quarterly Conference in the Nephi Meeting House, December 15th, President Mary Pitchforth presiding.

The first Quarterly Conference of the St. Joseph Stake of Arizona, convened in the bowery at Pima, September 2nd, President Layton and Counselor D. P. Kimball were present, also the Bishops of the various wards.

Woman's Sphere

Ramona W. Cannon

JANUARY! Never before have so many prayed so earnestly for a happier year than the last one. Yet, even without war, can our world be happy if people are morally unsound? According to J. Edgar Hoover, delinquency among girls under twenty-one years of age increased eighty-nine and five-tenths per cent during the first six months of 1943 as against the same period of 1942. What are mothers and other adult women doing about this problem? Do they sense their responsibility to the young—the necessity of setting them the right example, of impressing them with a sense of true values, of improving home conditions, of insisting upon kindly discipline? In this connection, it is interesting to note that with the large pre-war Japanese and Chinese population in Los Angeles, that city rarely had a Japanese child in its courts, or even caught in trouble, and a young Chinese delinquent was practically unknown.

THE noted writer, Mrs. Adela Rogers St. John, recently lost a son overseas. He was a volunteer in the Royal Canadian Air Force.

SALT LAKE'S Louise Isgreen is a successful Red Cross recreational director among convalescing soldiers in a Seattle hospital. She says the work is inspiring because of the courage and spirit of the wounded boys. "Actually, it is *they* who help us to face life bravely," she comments.

INDIA'S women are emerging into a broader life. In London, in pre-war days, numbers of them, in their graceful raiment, passed through the streets to attend classes at the university. In India, Mrs. Sarojini Naidu, poet, Mrs. Ranjit Pandit, president of the All-India Women's Association, and Begum Nawaz are working to improve woman's status. The greatest humanitarian work among them has been done by a self-sacrificing American, Dr. Ida Scudder, who, for nearly forty years, has brought medical services to the women of India, particularly at the time of their confinements. In 1936, the All-India Obstetrical and Gynecological Congress elected Dr. Scudder president, despite bitter prejudice against making women leaders of men.

INTERESTING reading: *Look Forward, Warrior* by Ruth Bryan Owen, a book on post-war peace; *Rip Tide of Aggression* by Lillian Mowrer, foreign correspondent; *Post-Mortem on Malaya*, by Virginia Thompson, authority on Southwest Pacific; *The Magical Realm* by Kathleen Coyle, a poetical book about childhood in Northern Ireland; *We Took to the Woods* by Louise Dickinson Rich, a true story of a writer-schoolteacher who marries and turns pioneer. The story is told with zest and humor.

EDITORIAL

VOL. 31 JANUARY 1944 NO. 1

"Honour Thy Father and Thy Mother"

AS "the earth rolls upon her wings," a new year approaches and another span of time is given each one on which to write a record of spiritual progression or retrogression. If one would inscribe a record which will bring him ever nearer to an eternity of joy, there are certain fundamental laws which must be obeyed. After Moses had led the children of Israel out of bondage, the Lord gave to them ten laws by which they were to order their lives. Amid the thunderings and lightnings of Mt. Sinai, the Lord spoke: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exodus 20:12). To this law another promise is attached as given in Deuteronomy 5:16 which states: "that it might go well with thee." Christ, during His ministry, upheld this law and rebuked the Jews who followed tradition to the neglect of rendering obedience to the law as announced by Moses (Matt. 19:19). He also included this law among those which the rich young man must follow if he would gain eternal life. This vital commandment was also recognized by Paul who said, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8).

Yet in spite of these teachings, there are many who do not live this law. How often does one hear a mother say, "I took care of seven (or five or three), but seven cannot take care of me." This is a terrible indictment of the selfishness of children in this day. A father and a mother spend the most active years of their lives in cherishing, guarding, and providing for their children, and from this devotion they receive in return their greatest joy and satisfaction. When these parents themselves may require loving tenderness, sympathy, help, and often financial support, it should be the joy of the children to furnish any and every assistance to them. True, this may entail long hours, months, or even years of nursing; it may require giving up many of the passing pleasures of each day; it may necessitate, even, a partial disruption of one's own family's life; in short, it may mean subordinating one's own desires to care for the needs and desires of another. But what better thing could one do to experience great satisfaction and lasting joy than to lovingly care for those to whom one owes his very existence upon this earth? Then, when one's parents have passed to the Great Beyond there will be no canker of remorse to gnaw the soul over what one might have done but neglected to do—neglected until it was forever too late.

And add to the law "Honour thy father and thy mother" another law, "Do unto others as you would have others do unto you," and the great truth, "As ye sow so shall ye reap."

M.C.S.

Notes TO THE FIELD

Suggestive Program for Sunday Evening, March 5, 1944

IN a letter dated April 26, 1942, the First Presidency designated the evening meeting of Fast Sundays for use by the auxiliary organizations. At a meeting of the general executives of the auxiliaries, the Fast Sunday evening meetings of November and March were assigned to Relief Society. Ward Relief Society presidents may therefore consult their respective bishops and ask for permission to arrange for a Relief Society meeting on the evening of March 5, 1944. This is a very favorable Sunday on which to present a Relief Society program, coming as it does on the first Sunday of Relief Society anniversary month.

The General Board submits the following suggestive program for use on this evening. The objective of this program is to show that the Relief Society, in varied ways, has met the fundamental needs of the individual.

Program

Theme: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

I. Musical Selection: Relief Society Singing Mothers (where such choruses are available).
II. Invocation.
III. Scriptural Reading: I Corinthians 13, with Music Accompaniment (5 minutes)—Relief Society Officer or Member.
IV. Talks: Subject—"Compassionate Service of Relief Society."
  A. Phases of subject to be treated:
    1. "Yesterday's Benevolence." (10 minutes)—Relief Society Officer or Member.
    2. "Our Service Today." (7 minutes)—Relief Society Officer or Member.
V. Musical Selection: Relief Society Singing Mothers (if available).
VI. Talks: Subject—"Conservation in the Relief Society."
  A. Phases of subject to be treated:
    1. "Satisfying Yesterday's Need" (5 minutes)—Relief Society Officer or Member.
    2. "Meeting Today's Need" (7 minutes)—Relief Society Officer or Member.
VII. Reading with Music Accompaniment (5 minutes)—Relief Society Officer or Member.
VIII. Musical Selection: "The Lord's Prayer" by B. Cecil Gates—Relief Society Singing Mothers (if available).
IX. Benediction.

General Board Bulletins to Be Studied

LETTERS are constantly being received by the General Board asking questions concerning matters which have been fully and adequately treated in the "Blue Bulletins" sent out by the General Board to Relief Society stake and ward presidents.

A comprehensive index to General Board Bulletins for the years 1940, 1941, and 1942 was mailed on May 4, 1943 to stake and mission Relief Society presidents. Relief Society officers are urged to carefully read and study the contents of the Bulletins to make sure before writing in to the General Board that the answers to any questions which arise have not already been answered in a Bulletin.

Bound Volumes

THOSE desiring to have their 1943 issues of *The Relief Society Magazine* bound, may do so through the office of the General Board. If *Magazines* are furnished with the order, the cost of cloth binding, including index, is $1.75, and the cost of leather binding, including index, is $3. There will be an additional charge of $1 if *Magazines* are furnished by this office.

Those desiring to bind *Magazines* themselves may purchase materials through this office. A package containing enough material to bind 12 books sells for $3.50; these packages will not be broken in order to sell smaller amounts. Indexes will be furnished free of charge upon request.

Address all orders to Relief Society General Board, 28 Bishop's Building, Salt Lake City 1, Utah.

TREASURES

Courtney E. Cottam

Memories are the only things that last forever;
Love's caress is warm, it does not stay;
Friendship's hour is swift, it speeds away;
Sorrow's parting dims in Time's unending day.

All things of earth must change unceasingly,
But those born of the soul increasingly
Bless us; remembered love, and friendship's glow
Are memories of the best in life we know.

Tomorrow's Cup

Anna Prince Redd

Chapter X

Synopsis: At the river—where Janet has taken Dr. Groneman on a last trip over the country before his return to New York—she has a terrifying experience which involves Juanee's twins. But again her fears are not confirmed although she realizes they are still deep rooted. From the river they go to the San Juan Goosenecks. Here, in describing a sunset of unusual splendor, she comes to realize the spiritual grandeur of the scene . . . . Five years elapse —years filled with drought, loneliness, and dread, interspersed with pleasurable visits from the Newsbaums, Janet's sister and her husband. While on their latest visit, Paul is injured during a stampede.

PAUL and Doctor Potsworth sat in the patio berating each other and the weather. Paul's right leg, still in its cast, was comfortably propped up on a bench. "But for a mindful Providence and a convenient boulder, I'd still be headin' that stampede," he commented pleasantly. "Possibly in Heaven."

"And I'd be about my business instead of playing nursemaid to you. I wish this blasted heat would shove along and make room for a breeze!"

Janet came out to the patio with cookies and a cool drink.

"How are the cactus twins?" the doctor asked.

"Juanee has taken them to town. Joe drives his new car expertly. Paul says he's a wonder at it. But just the same I'll be glad when they are home under my wing again."

"Here are the *other* twins," Paul laughed. "They'll console you."

Tugi-Chee and Maneto rode pell-mell into the yard heading for the river to swim, they announced loudly.

"Joe should be firm about that river," Potsworth commented. "It's certainly not safe."

Janet filled her hands with cookies to give them and went to the steps. "Tugi-Chee," she said to the dark-eyed boy on the nearest horse, "Don't go to the river while the water is so low. Mr. Paul has warned you that it's too shallow for diving."

Tugi-Chee looked at her in surprise but Janet continued earnestly: "Many moons have passed since there was rain, Tugi-Chee. Don't go." Turning to the other boy, she renewed her plea: "Say you'll not go today, Maneto."

"The grandsons of Chief Dodge are not afraid," Maneto said proudly.

"Our mother not weep when we get hurt," Tugi-Chee scorned. "Do you want to stay, my brother?"

"Do'ta!" Maneto's denial was emphatic. "Since we were five we have been diving five times higher than our own heads!"

How well Janet remembered standing by the river with Dr. Groneman and seeing two little naked boys dive like bullets into its muddy depth. Though she had done much to overcome the fear she had felt for other things in the country, she still harbored a deep distrust of the river.

"What would you do if anything

happened and you *couldn't* come to the top?" she asked.

"We do not dive together," Tugi-Chee said. "Always Maneto dives first. I count. If he is too long I dive downstream after him."

Maneto said: "When Tugi-Chee dives he *always* comes up. He is strong like my father. I am the swift one in the race."

"But you'll stay home this time?" Janet coaxed.

"Do'ta," Maneto said. His manner was respectful but unyielding.

"No!" Tugi-Chee echoed, and turning, they galloped at a wild pace over the ridge and out of sight.

JUST before sundown, Juanee came running from her hogan, quite unlike herself with importance and worry. "My father, Chief Dodge, sends for his grandsons and they are not here. They are to be taught the dance for rain," she said excitedly.

Janet looked her surprise but said nothing. Juanee's eyes begged for understanding: "Many moons the earth has thirsted," she cried. "My people will bring the rains." The conflict between her white teaching and her traditional faith was never more in evidence.

"That is good." Janet assured her. "We pray for rain, too. Have the boys gone to their grandfather?"

"Too long they have been at the river!" Juanee exclaimed. "My father will be offended if they are not soon at his hogan."

"We'll go for them in the car," Janet answered. "Myrrup can stay with Jerry and Paulette."

They drove as fast as the wind-pocked roads would let them. Juanee was plainly anxious; she looked often at the setting sun.

"I hope we don't miss them," Janet said, as she swung the car around the turn at the head of the dugway. It was her first trip to the river since that day five years ago when she had watched in terror while the water broke over two bronzed little bodies that swam proudly ashore. Nothing had changed since then. A thousand years could pass over this slow-moving river without denting one of its solid ledges. Time had surely stood still! The same "Hello-o-o-" was echoing along the walls. Nothing had changed but the place from which the call was coming . . . . Now the boys were on the bridge, much higher above the river than five times their own height, and Juanee was calling angrily: "Tugi-Chee, you bad one! Maneto, you come! For diving there is not time!"

Fascinated, wholly without volition, almost as if she were under Dr. Groneman's insistent orders still, Janet raised her arms and waved. "We see you, Maneto," she cried. Maneto waved joyously, stretched his brown young arms out over the river and dived like a young hawk to its prey—straight into the dark depth forty feet below. Tugi-Chee stood with folded arms, waiting.

"*Ethli, noki, ta, tee, ostha,*" Janet counted, knowing that Tugi-Chee was counting, too. "Usti . . . . " Maneto's head did not appear. "*Seven, eight—*"

Tugi-Chee had turned. He was gone—across the bridge to the downstream side.

"Ten-n-n," Janet swallowed hard. Juanee's eyes had never left the spot in the river where Maneto had disappeared. Her body swayed. Not a

sound escaped her. Tugi-Chee dived.

"Dear Lord," Janet prayed. "Break the water above their heads."

Tugi-Chee had dived on the downstream side of the bridge. He came up, holding Maneto's inert head above the water. Janet cried out: "Tugi-Chee! Tugi-Chee!" But her elation was brief, for a sudden current had pulled the boys under again. *"Ethli, noki, ta, tee - - "* she could count no more. Juanee had begun the death song, rocking. Rocking to the weird, beautiful wailing song of the Navajo. Janet could only wait, praying. And the river was calm. It seemed to Janet that her own life was flowing out with the river. Juanee's twins were dead. No . . . . There was Tugi-Chee . . . clutching Maneto. But the current was bearing them downward! Tugi-Chee would miss the only landing point above the rapids! Janet could hear the water roar, exultant, triumphant, sucking down and down into the rocks below.

As if loosed by a spring, fear engulfed her. Wild unreasoning fear. She ran along the ledge. Further and further down the San Juan dropped—dropped towards the rapids. She screamed: "Maneto! Ethli, noki . . . . " It was no use! She sank to her knees, crying softly.

Suddenly the river was calm; the current had subsided. Janet leaned over the bank. There—on a sand bar that had *not* been there before—lay the Navajo twins, tossed up from the cold, gray current into the sun. As she watched, Tugi-Chee pulled himself to his knees and laid his ear against his brother's heart. He shook the water from his black hair, stood a moment, then taking Maneto in his arms again, he waded ashore. Janet rose. *The sand bar and the only landing above the rapids had merged into one.* Tugi-Chee would take Maneto to his mother. Maneto was dead.

Janet stood on the ledge above the river, the sun streaming its last rays over her chilled body, and knew that the river had been kind. No little boys were clutched to its cold bosom. Benign and undisturbed, the San Juan bore on to its destination—west into the setting sun, and Janet was no longer afraid . . . . Had not death come proudly to Maneto? Come when there was a smile on his red lips, a triumphant cry in his heart?

At the bridge, Tugi-Chee stood with folded arms beside his mother, tears washing his face like rain. Juanee's song was softly tender, infinitely sweet. A moment, and Tugi-Chee was singing, too . . . . A strange peace came over Janet. A peace that only she could understand. THE RIVER HAD BEEN KIND. Maneto—the swift one—had gone on before. Tugi-Chee—the strong one—would comfort Juanee.

Paul saw them coming—Janet driving the car, slowly, Tugi-Chee leading Maneto's horse, his own reins slack upon his horse's neck.

"I'll go into the desert for his father," Dr. Potsworth said after a hasty examination, and looked away from the grief in Juanee's eyes.

"It is well," Juanee assented. Tugi-Chee had not stopped singing. At the door of his father's hogan, he slid from his horse and followed his mother inside.

That night the rains fell . . . . Life came back to the desert.

FOR October, the desert air was unusually chill; but to the four men in the patio at El Toro, it was merely bracing. Paul Morgan, Warren Newsbaum, Doctor Potsworth, and Dr. Mark Groneman, dim figures in the shadows that fell across the floor from the cliff, talked over old times. On a cushion in front of them so he could see the features of each one sat Jerry Morgan, knees hunched comfortably under his folded arms.

Paul showed scarcely a year's added age, though ten had gone by! How proud Jerry was of him. His father. Always at school the last and first thought of every day had concerned El Toro. El Toro typified his father — unchanging, secure, steadfast against life. White yuccas blooming all about the place! They were like his mother—lovely, serene. They filled his dreams . . . . Dr. Potsworth—almost like a grandfather. Dr. Groneman—a little strange in his blind efficiency—Paulette's pet enthusiasm. And last of all Uncle Warren—affectionately rough, generous, as loyal to San Juan as he himself or as his father. It was good to be home again.

Inside, Janet and her sister, Rhae Newsbaum, sat before the fire absorbed in what sixteen-year-old Paulette Morgan was saying.

"It's been a wonderful year, Mother," Paulette confided, studying the fire with grown-up wisdom in her eyes. "Dr. Groneman is the most wonderful man in New York, Aunt Rhae. Mother, that's not just my opinion!" she defended, seeing the amused smile in her mother's eyes. "Everyone says he is. The papers are full of reviews about his books. They say the world is indebted to him . . . . " her voice trailed off dreamily. "And he writes things that are not scientific, too. Things that are—well—sort of elusive. Like that one he calls "The White Moth." It makes me think of you, Mother. I don't know why, but it does."

"Being his protegee has done wonders for you, Paulette," Janet said, and there was a tremor in her voice that Paulette couldn't understand.

"Except for Jerry, Father, Uncle Warren, and Doctor Potsworth, there's no man in the world I like better!" she stated.

"Then your mother has nothing to worry about," Rhae Newsbaum laughed openly at Paulette. "Just you keep on liking those four men the best for four more years!"

"I'll always like *him* in a very special way. He needs me, Aunt Rhae. His sister is a wonderful person, but not *cheerful* enough. He needs some one to—to understand him!"

Janet laughed gaily. Paulette, piqued for a minute, jumped up and hugged her mother impulsively. "Do you know what, Mother? He says I'm to grow up like you—worthy of El Toro!"

Janet's eyes shone. "That's a very great compliment," she said.

"Is it? I thought it rather strange. El Toro's not a very pretentious place. It's just something you love and want to come back to."

"And what more could be said of any place," Rhae Newsbaum said.

Janet looked at her sister in surprise. "Rhae, I didn't know you were sentimental about the place!"

"It's fun to keep Paul defending it so hotly all the time; but I'm really

for it. Now, Paulette—Don't you go and spoil everything by telling him that!"

But though she was interested in their banter, Paulette was not to be turned from her theme. She smoothed her mother's hair, twisted a curl here, put a pin there, and resumed her subject.

"There's something else he said, Mother. I don't get it. He says only those who can see the blossoms and not the spikes, are worthy of El Toro. He's sort of queer about this place, do you know that?"

Janet reached up and caught her daughter's hand. "Darling, we all are!" she said softly.

"Have you always been, Mother? You used to make me afraid sometimes."

Janet patted Paulette's hand; she looked into the fire, weighing her thoughts before she spoke. Then she said: "It took a husband, two very wise doctors and two pairs of twins to make me love El Toro." Then softly, almost under her breath, she added: "And the death of a little Indian boy to make me love San Juan."

"Maneto." Paulette's voice was dreamy. "Yes, I remember him. He used to bring me flints and pretty rocks. Jerry liked Tugi-Chee the best."

"Where is Jerry?" Janet asked. "He ought to be in, out of the cold."

"He says he's going cave-dweller tomorrow. Can you beat that? With all the fun-things there are to do on the ranch, he goes off browsing around in dusty old ruins!"

Janet and Rhae exchanged looks of understanding. "He has a grandfather to thank for that," Rhae said.

"Our father loved this country, Paulette," Janet added. "He came here every year until his health failed. Your father contributed a fine mummy collection to the museum where my father was curator. Jerry could well be like them."

"It's too musty, fusty, dusty for me," Paulette laughed, "I'll take a penthouse in New York!"

Janet sighed. "That's exactly what I thought when I was sixteen, Paulette, I'm not worrying."

The men came in from the patio, rubbing their hands with satisfaction before the open fire. Jerry put on a fresh log. He plumped up his cushion, putting it on the floor by his mother's chair and his head on her knee.

"I'm tired, Mom. Think I'll turn in. Don't let these fellows keep you and Aunt Rhae up all night."

Janet smoothed his dark head, glancing over at Paulette significantly.

"I get it." Paulette pouted charmingly. "Time to go to bed, dear." Her voice was exactly like Janet's motherliest tone.

Everyone laughed with pleasure, and one by one the guests went to their rooms, Jerry and Paulette last so they could say goodnight in their childhood way. Then, at last, Paul and Janet were alone.

The last, bright log fell apart, flamed anew, and burned steadily. Paul sighed contentedly: "Let's sit here 'till the fire goes out." He stowed his long frame into a corner of the big couch and drew Janet into the circle of his arm. "Know what tomorrow is, Jan?" he asked.

"Tomorrow?" Jerry called from his bedroom, overhearing him. "What's tomorrow, Dad?"

(Concluded on page 64)

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes from the Field" appear in the *Magazine* for June 1942, page 420.

INTERESTING LOCAL RELIEF SOCIETIES

Woodruff Stake (Wyoming)

ESTHER WARBURTON, president of the Woodruff Stake Relief Society, sent the following interesting information concerning the new Relief Society organized October 10 at Aspen Tunnel, Wyoming, with Miranda Snow Walton as president:

"A section boss has given them an old box car to use for their meetings; it has a stove. They are going to clean the car, provide a play box for the children to use in the little kitchen, as all the members with the exception of one have two or more small children. Every member gave a donation which provided enough to purchase a songbook. They hope to get an old discarded organ. They are going to have a chili supper and in this way raise money for their little needs in Relief Society. We are very happy for them and are hoping, as a stake board, to be able to visit them once this winter. We will have to go on the train and stay all night, as in winter all roads to them are closed."

Moroni Stake (Utah)

SADA D. RASMUSSEN, president of Fountain Green Ward Relief Society recently reported: "Fountain Green Ward has a Relief Society membership of 161. This ward held a fair September 24, 1943. Every ward member was asked to furnish something for this fair—anything which could be sold. We received a great variety of finished articles, such as aprons, baby clothing, play suits, handwork, vegetables, eggs, and honey. We also sold lunches, ice cream, cakes, pies, and candy. Other groups of the ward sponsored side shows, a children's dance in the afternoon, and an evening entertainment and dance for the public. After expenses were paid we had enough money to buy three $100 war bonds, one $50 bond, and one $25 bond, and have since received funds toward another bond. After the war, these bonds will be turned in toward our new ward chapel.

Western States Mission

LUCEAL R. CURTIS, president of Relief Societies in the Western States Mission, submitted, during 1942, pictures of several of the more than fifty local Relief Societies in this mission. Since that time some changes have doubtless oc-

EIGHT LIVING PRESIDENTS OF THE RELIEF SOCIETY OF THE MEADOW WARD, MILLARD STAKE, UTAH

This ward Relief Society was organized in 1870 with Martha Bennett as president, who served with devotion for 27 years. Since that time eight other presidents, all of whom are still living in Meadow, have served faithfully in this calling. They are in order of their presidency: top row from left to right: Elizabeth Stewart with 8 years of service, Elizabeth Bushnell 17 years, Emmeline Beckstrand 5 years, Mary S. Beckstrand 1 year.

Bottom row, from right to left: Mary A. Beckstrand 2 years, Albertina B. Fisher 5 years, Ida F. Stott 5 years, and Virginia Beckstrand, the present leader, 4 years. This picture was submitted by former president, Ida Stott.

curred in the personnel of the officers and members of these Relief Societies, and the achievements during 1943 may have exceeded the accomplishments of the year 1942. Nevertheless, these pictures, which could not be included in an earlier issue of the *Magazine*, are presented now in recognition of the excellent Relief Society work being carried forward in this mission, both by branches whose pictures appear herewith and by the many additional branches not pictured. Typical of the spirit of Relief Society work in this mission and elsewhere is the following statement by Sister Curtis:

"The organization that has shown the greatest growth is Colorado Springs. Last fall, 1941, they were discouraged with often only two in attendance at their meetings. Then they caught the vision of Relief Society, and since that time they have every Latter-day Saint woman in Colorado Springs actively engaged in Relief Society work. They are so happy in their work that the whole branch has progressed, so much so that the little group of Saints who used to gather has since been organized into a branch."

RELIEF SOCIETIES OF THE

I. Tarrington Branch, Scottsbluff District, Nebraska.

II. Officers and teachers of the Relief Society of Fruita Branch, West Colorado District. Four members of this Society, who attended regularly since its organization, joined the Church, being baptized during 1942.

III. Relief Society Officers of Craig Branch, West Colorado District. This Society assisted with the new chapel for the Branch, which was built and paid for in only eight months.

IV. Scottsbluff Branch, Scottsbluff District.

V. North Platte Branch, West Nebraska District.

VI. Paonia Branch, West Colorado District.

VII. Glenwood Springs Branch, West Colorado district.

WESTERN STATES MISSION (1942)

I. Relief Society of Omaha Branch, East Nebraska—Council Bluffs District.

II. Hanna Branch, Wyoming District. Every member and her family memorized the Articles of Faith.

III. Sheridan Branch, Wyoming District.

IV. Lincoln Branch, Lincoln District, Nebraska.

V. Colorado Springs Branch, Pueblo District, Colorado.

VI. Silver City Branch, West New Mexico District.

VII. Clovis Branch, East New Mexico District. This small organization of only five members usually has 100 per cent attendance.

PRESIDENCY OF THE RELIEF SOCIETY OF THE SANFORD WARD, SAN LUIS STAKE (COLORADO), WITH THEIR TWIN GRANDCHILDREN

They are left to right: Mrs. Etta Martin 1st counselor, with Judy and Jane Martin; Mrs. Lettie S. Jensen, president, with Keith and Kent Layton; Mrs. Estelle Crowther, 2nd counselor, with Ardith and Arnold Mortensen. Two pairs of the twins are "centennial babies," born during 1942, the Relief Society Centennial year. In addition, the chorister, Ellen Smith, and the organist, Marba White (another daughter of the president), became mothers of beautiful baby daughters within a few days of the centennial date, all of which prevented the bigger celebration which had been planned. This ward has completed its building project, and the Society is well housed with a room for assembly and another for work.

ON MARCH 17, 1902, THESE WOMEN OF THE MAESAR WARD, UINTAH STAKE (UTAH), CELEBRATED THE 60TH ANNIVERSARY OF THE ORGANIZATION OF THE RELIEF SOCIETY

RELIEF SOCIETY OF HIGHLAND PARK BRANCH, NORTH IDAHO FALLS STAKE (IDAHO)

This picture was submitted by Ethel D. Lees, *Magazine* representative of this Branch.

RELIEF SOCIETY OF THE FIDELITY BRANCH OF THE PALISADE WARD, RIGBY STAKE (IDAHO)

The president, Lorena Janes, is second from the right, front row. This picture was taken in April 1942. The snowbanks behind the group indicate the reason for wearing snow suits and give some idea of difficulties encountered in attending meetings during the winter months.

RELIEF SOCIETY OF PAPAKOLEA WARD, OAHU STAKE (HAWAII)

This picture was taken in 1939 on the 9th anniversary of the Papakolea Relief Society which was first organized under the leadership of Julia Kaluna Lau, October 4, 1930. Seated on the front row are: Julia Plunkett, 1st counselor; Ella Silva, president; Eliza N. Salm, then president of Oahu Stake Relief Society; Julia Oleole, 2nd counselor; and Hattie Shea, secretary.

SEVEN LIVING PRESIDENTS OF THE RELIEF SOCIETY OF THE MORGAN WARD, MORGAN STAKE (UTAH)

Who have served successively since 1909 or a total of 34 years. They are, from left to right: Margarett Rawle (1910-1913), Nettie Durrant (1909-1910), Lucy Turner (1913-1921), Florence Visick (1921-1926), Jenna Rich (1926-1934), Thelma Francis (1934-1939), Gertrude Bray, present president, who was appointed in 1939.

BURNS BRANCH RELIEF SOCIETY, NORTHWESTERN STATES MISSION
Picture submitted by Pearl Miller, Hines, Oregon

DO NOT DESPAIR

Winnifred M. Tibbs

To you whose hearts are torn with grief,
Do not despair!
Look up and put your trust in God—
'Twill help to bear
Your cross—and if your faith in Him
Is strong and true,
If you hold fast the iron rod
He'll comfort you.
He knows your pain, your sorrowing,
He'll hear your plea
And greatly bless each faithful heart
Accordingly.
There is no rose without a thorn,
No chosen class—
To all comes grief, yet not so deep
But what 'twill pass.
Sunshine and shadows come to all
And life goes on;
The darkest hours are usually just
Before the dawn;
And when that Happy Day arrives,
We'll understand
Why trials come—In all we'll see
Our Father's hand
And we'll acknowledge God and His
Beloved Son
And henceforth in our hearts we'll say:
Thy Will Be Done!

Theology

Articles of Faith

Lesson 23—Submission to Secular Authority

Tuesday, April 4, 1944

Article 12: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

Lesson Aim: To show that ecclesiastical leaders have always given due respect to constituted civil authorities, and to establish the fact that it is the continuing will of the Lord that we do so now.

CONDENSATION OF CHAPTER 23, TALMAGE'S *ARTICLES OF FAITH*

Introductory

Religion, to be of service and worthy of acceptance, must be of wholesome influence in the individual lives and temporal affairs of its adherents. Among other virtues the Church in its teachings should impress the duty of a law-abiding course; and the people should show forth the effect of such precepts in their probity as citizens of the nation and the community of which they are a part.

Obedience to Authority Enjoined By Scripture

During the patriarchal period, when the head of the family possessed virtually the power of judge and king over his household, the authority of the ruler and the rights of the family were respected. The filial submission of Isaac to the will of his father, even to the extent of readiness to yield his life (see Gen. 22:1-10) on the altar of sacrifice, is evidence of the sanctity with which the authority of the family ruler was regarded.

In the days of the exodus, when the people of Israel were ruled by a theocracy, the Lord gave divers laws and commandments for the government of the nation; among them we read: "Thou shalt not revile the gods, nor curse the ruler of thy people" (Ex. 22:28). Judges were appointed by divine direction. It is

significant that the judges were so highly regarded as to be called gods, to which fact Jesus referred when threatened with stoning because He had said He was the Son of God.

When the people wearied of God's direct administration and clamored for a king, Jehovah yielded to their desire and gave the new ruler authority by a holy annointing (see I Sam. 8:6-7, 22; 9:15-16; 10:1). David, even though he had been annointed to succeed Saul as king recognized the sanctity of the king's person, and bitterly reproached himself because on one occasion he had mutilated the robe of the monarch.

Examples Set by Christ and His Apostles

At the instigation of certain wicked Pharisees, a treacherous plot was laid to make Christ appear as an offender against the ruling powers. They sought to catch Him by the question—"What thinkest thou? Is it lawful to give tribute unto Caesar, or not?" His rejoinder was an unequivocal endorsement of submission to the laws. "Shew me the tribute money", He said; "And they brought unto him a penny. And he said unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:15-21; Mark 12:13-17; Luke 20:20-25).

Throughout the tragic circumstances of His trial and condemnation, Christ maintained a submissive demeanor even toward the chief priests and council who were plotting His death. When He stood before Caiaphas, laden with insult and accused by false witnesses, He maintained a dignified silence. To the high priest's question, "Answereth thou nothing?" He deigned no reply. Then the high priest added: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God" (Matt. 26: 57-64; Mark 14:55-62). To this solemn adjuration, spoken with official authority, the Savior gave an immediate answer, thus acknowledging the office of the high priest, however unworthy the man.

A somewhat analogous mark of respect for the high priest's office was shown by Paul while a prisoner before the ecclesiastical tribunal. His remarks displeased the high priest, who gave immediate command to those who stood near Paul to smite him on the mouth. This angered the apostle, and he cried out: "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people" (Acts 23:1-5).

Teachings of the Apostles and Book of Mormon Teachings

That the apostles and prophets of both Nephitic and Hebraic peoples taught that governmental authority was to be respected, is affirmed by Holy Writ (Rom. 13:1-7; Eph. 5: 22-23; 6:1-9; Alma 1:14).

Latter-day Revelation

Latter-day revelation requires of

the saints in the present dispensation strict allegiance to the civil laws. In a communication dated August 1, 1831, the Lord said to the Church: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet" (Doctrine and Covenants 58: 21-22). If the people by submitting themselves to the laws of the land be prevented from doing the work appointed them of God, they are not to be held accountable for the failure to act under the higher law (Doctrine and Covenants 124:49-50). Incorporated in the Doctrine and Covenants is an official declaration issued by the Prophet Joseph Smith concerning the Church of Jesus Christ of Latter-day Saints and its relation to civil power and the respect due to the laws of the land. This section which is known as Section 134 was adopted by vote of the Church as one of the accepted guides in faith, doctrine, and practice.

SUGGESTIONS FOR CLASS PROCEDURE

Suggested Songs

"Glory to God on High," Boden, Felice Giardini, *Relief Society Songs*, p. 19; *Deseret Sunday School Songs*, No. 167; *Latter-day Saint Hymns*, No. 113.

"Jesus Once of Humble Birth," Parley P. Pratt, *Relief Society Songs*, p. 31; *Deseret Sunday School Songs*, No. 47; *Latter-day Saint Hymns*, No. 293.

"God Moves In a Mysterious Way," William Cowper, Evan Stephens, *Relief Society Songs*, p. 21; *Deseret Sunday School Songs*, No. 292; *Latter-day Saint Hymns*, No. 49.

Outside Activities

A very important phase of teaching and one which offers positive educational value is for the teacher to encourage and direct study and other activities outside the classroom, a report of which will enrich the lesson and add to an understanding of the subject under discussion. The following questions, which will require research outside of the textbook, may be used for this purpose. These questions may be given as a general or as individual assignments, well in advance of the lesson presentation, and time should be allowed for brief reports on the questions at the close of the lesson:

1. Relate incidents recorded in Church history which show that the Latter-day Saints, even in the midst of unlawful persecution, sought redress only by lawful means.
2. Give examples from the Bible wherein severe punishment was meted out for failure to observe recognized law.
3. Cite examples from Scripture in which the Lord granted the people a king to rule over them. Explain why He allowed this form of government to be established.

Class members should be urged to bring to class copies of the standard works of the Church. The class leader should provide opportunity for class members to make use of these books.

SUPPLEMENTARY MATERIAL

Teachings of the Prophet Joseph Smith, compiled by Joseph Fielding Smith, edition 1938, pp. 49-50.

Obedience to Governments Necessary

All regularly organized well established governments have certain laws by which, more or less, the innocent are protected and the guilty punished. The fact admitted, that certain laws are good, equitable and just, ought to be binding upon the individual who admits this, and lead him to observe in the strictest manner an obedience to those laws. These laws when violated, or broken by the individual, must, in justice, convict his mind with a double force, if possible, of the extent and magnitude of his crime; because he could have no plea of ignorance to produce; and his act of transgression was openly committed against light and knowledge. But the individual who may be ignorant and imperceptibly transgresses or violates laws, though the voice of the country requires that he should suffer, yet he will never feel that remorse of conscience that the other will, and that keen, cutting reflection will never rise in his breast that otherwise would, had he done the deed, or committed the offense in full conviction that he was breaking the law of his country, and having previously acknowledged the same to be just. It is not our intention by these remarks, to attempt to place the law of man on a parallel with the law of heaven; because we do not consider that it is formed in the same wisdom and propriety; neither do we consider that it is sufficient in itself to bestow anything on man in comparison with the law of heaven, even should it promise it. The laws of men may guarantee to a people protection in the honorable pursuits of this life, and the temporal happiness arising from a protection against unjust insults and injuries; and when this is said, all is said, that can be in truth, of the power, extent, and influence of the laws of men, exclusive of the law of God.

Visiting Teachers' Messages to the Home

Sources of Strength

Lesson 7—Loyalty

Tuesday, April 4, 1944

TO be loyal to our better selves, to our highest ideals, to our friends, to our country, and to our God, is to give proof of a true and noble soul.

Loyalty does not always rise to great emotional heights. It applies to other days than the Fourth of July. It may manifest itself in the plain duties of ordinary days. We may not be called upon to do spectacular and heroic things as an evidence of our loyalty. Some of us may never follow the flag in battle nor wear the uniform of our country. Still we can be loyal and true. We can be loyal to those who employ us, giving the full equivalent of what we receive. We may be loyal to our religion without becoming martyrs or without going to prison. Loyalty to the Church implies not only a defense of its leaders and people, but a consistent living of the principles

of the Gospel. A life that reflects credit upon the Church, after all, is the best expression of loyalty to the Church.

To be loyal to our highest ideals is to give to the world practical proof of our intrinsic worth. The strength to stand steadfastly by one's ideals and standards, in the face of temptation and evil, is finer than the strength required to face physical danger.

Men who never faltered in the shock of battle sometimes yield to the seductive influences of sin and degradation, and forsake their standards and ideals. "To thine own self be true, and it must follow as the night the day, thou canst not then be false to any man."

Loyalty was the master theme of the Savior's life, the high note running through all that He said and did. And this must be so in the lives of all men and women of intrinsic worth; it is a primary element in every great and noble character.

There are many shining examples of loyalty in Holy Writ. Moses' loyalty to the children of Israel (see Exodus 32)—appeals to us. David's loyalty to Saul, the Lord's annointed, is a classic example of this great virtue.

The supreme expression of it, however, comes to us from the lips of the Master, when He was in the Garden of Gethsemane. We read in Matthew 26:38-39: "Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt."

Discussion

1. What does it mean to be loyal?
2. What is meant by one's better self?
3. Why is being true to oneself a safeguard against being false to others?
4. How does allegiance to high ideals and high principles give strength to an individual? to a cause?
5. What are the effects of disloyalty?

References

Relief Society Magazine, vol. 16, June 1929, pp. 214-217; vol. 22, May 1935, p. 276

Gospel Doctrine, edition 1919, "Let Us Sustain One Another", p. 320

Home Topics

For optional use on Work-and-Business Day

Modern Housekeeping Methods

Lesson 7—Care of Furniture and Furnishings

Tuesday, April 11, 1944

HAVE you ever stood high above a city or village on a winter evening and watched the lights gleam out here and there down the streets as each home flashed a welcome to the father, son, and daughter, home-

ward bound after a busy day? If you have had this experience, perhaps your mind wandered away from your own community out over the state and nation with such questions as these: How many homes are there in our United States? How are they furnished and equipped, and how are they kept? How do the people within them live?

Mankind has always felt the call of home and made sacrifices for its maintenance, but homes today differ in many respects from those of other periods of time. Modern science and invention have taken much of the work formerly done in the home into factories, and they have made many household tasks easier to perform. The social life of the family has also been affected by industrial changes and by the many new types of recreation such as are provided by the radio and motion-picture. The ease of transportation has destroyed the isolation of farm and village homes, so that today they are not so self-sufficient.

The real spirit of the home, however, remains vital despite these changes, and must be safeguarded. The problem for us today is to adjust our homes and homelife to meet changes in our conditions caused by the war. This requires management —efficient, capable household management. Great care must be exercised in all phases of homemaking and housekeeping.

Furnishings, like everything else in the home, respond to intelligent care with longer life and more lasting beauty. Daily dusting of furniture is a desirable standard to maintain. Occasionally, furniture may be very thoroughly cleaned by wiping the wood with a soft cloth, using lukewarm water and any pure, neutral soap. Saturate the cloth in warm water, put a teaspoon or two of melted soap in the damp cloth, fold the cloth to make a pad, and rub it over the polished surface of the wood until it lathers and all finger prints and dirt are removed. Then dampen another cloth in tepid water and wipe the surface clean. Wipe dry with a soft, dry clean cloth, rubbing with the grain of the wood. A good furniture polish may then be applied.

To remove the foggy appearance frequently found on highly polished woods, rub with the grain of the wood, using a clean piece of cheesecloth which has been dampened with a solution made of one quart clear water and one tablespoon vinegar.

Spots, especially white water marks, can be removed with camphorated oil. A good furniture polish is made with one part turpentine to one part household crude oil. Legs, as well as top surfaces, may be rubbed with this and then rubbed down with a soft dry cloth. A really fine table top should not be treated with oil as it gradually darkens the surface and gathers dirt, but should be treated with hard wax. Any piece of furniture which is thoroughly waxed once a week and rubbed with a polishing cloth every day, will take on a fine finish which will be the envy of every one who sees it. For antiques or old pieces of furniture use a solution of two parts turpentine to one part of linseed oil, or equal parts of linseed oil, turpentine, and vinegar. Apply with a soft cloth and polish with a dry cloth.

To clean crevices in carved pieces of furniture use a cotton-wrapped orange-wood stick or a wooden skewer.

Painted furniture may be washed with a solution made by dissolving one-half cup neutral soap flakes in one quart water and stirring in one-half cup whiting when cool.

Hot, dry houses and apartments are apt to dry out woods, and frequently crack them. From forty to sixty per cent humidity in rooms is healthy for furniture. Don't place fine woods near hot radiators nor near open windows. All woods expand with moisture and therefore closely fitted furniture may stick if the atmosphere is damp. Be patient if drawers swell in damp weather. Wax or soap rubbed on the surface where friction occurs may end the trouble, but if this fails, it may be necessary to remedy the trouble by having an expert cabinet-maker plane the edges.

There is a tinted wax which contains enough wood stain to cover surface scratches that is quite satisfactory to use when polishing slightly damaged furniture. It comes in mahogany, walnut, and light wood tints to match your furniture.

Upholstered furniture should be thoroughly cleaned once a week with a stiff whisk broom or with a vacuum cleaner. However, do not use a vacuum on a cushion filled with down. Sometimes small spots on upholstered furniture may be removed with a cleaning fluid. Carbon tetrachloride is safe and good. On some fabrics clear water may be used. Spots come out more easily if they have not had time to gather dirt. Dirt left in the fabric will attract moths. To keep moths away, put moth crystals into the crevices and cover furniture with a sheet for two days.

It is possible to wash upholstering made of tapestry, denim, rep, and many other fabrics if they are fast colors. First, clean as thoroughly as possible by brushing and using the vacuum cleaner, then make a stiff suds as follows: shave and dissolve one-half cake of any pure neutral soap (or one cup flakes) in one quart of boiling water. Mix a small amount of this solution with a little cold water and beat to a stiff dry froth. Using this suds, scrub about a ten-inch circle at a time, using a stiff brush and rubbing with a rotary motion. The material should not become soaked. Use a spatula to scrape off all the lather possible, and then wipe with a damp sponge. Scrubbing pile fabrics, like corduroy, velvet, and velours, will mat the surface, so brush these fabrics thoroughly when almost dry with a soft brush against the nap. Let the fabric dry thoroughly before using the furniture.

Topics for Discussion

1. Give suggestions for cleaning furniture upholstered in leather or leatherette.
2. What is your favorite method of treating light scratches on wood furniture? white rings and water spots?
3. Suggest effective methods of treating drawers and doors that stick.
4. Discuss effective methods of doing daily dusting.

References

America's Housekeeping Book, Chapter XVI, pp. 184-195

Better Homes and Gardens, September 1943. "Eight Receipts that Save Your Furniture," pp. 28-29.

Literature

The Bible as Literature

Lesson 7—Bible Oratory

Tuesday, April 18, 1944

BEST examples of Bible oratory are to be found in Deuteronomy. This Master Book is made up, indeed, of a series of orations developed around a central theme—the Farewell of Moses. It is a volume unique—blending history, oratory, and drama with impressive effect in a portrayal of a great leader giving messages of truth and light at his parting from a people he has freed from bondage, guided in upward development for forty years, and led to the edge of a Land of Promise.

Stirring romance weaves into the life of Moses. Born in tragic times, he is hidden as a babe to escape death, is reared as an adopted son of a princess, with his own mother, as nurse, to train his heart. Outlawed because he strikes down a cruel Egyptian taskmaster, he flees into the wilds. There, responding to the voice of God, he sets himself to his master work—the deliverance and development of his oppressed people. As an instrument in the hand of God, he brings the Israelites out from bondage. A pursuing army is drowned in the depths of the Red Sea.

Work that tests Moses to the core follows. Facing the rigors of desert life, the liberated host falters. A longing for the "flesh pots of Egypt;" a return to the worship of idols must be corrected, and are sternly rebuked. Spies, sent to the Land of Promise, return with discouraging reports. It is filled, they say, with walled cities. Ten of the twelve spies protest against marching against them. Only Joshua and Caleb have courage to try to take the Promised Land. The majority of the people side with the ten fearful spies. Then comes God's decree that the Israelites shall wander in the wilderness for forty years.

Why? Simply to let the coward blood die out while a new generation, born free, can be trained to take on the task of winning their heritage. Here is constructive work for Moses and his fellow leaders.

Under God's inspiration and guidance, a theocratic government is set up for this nomadic people wandering over the desert. They are taught the laws of the Lord—drilled in religious practices. Miracles, such as a cloud to lead by day and a pillar of fire by night, help to keep them closer to God, more amenable to His leadership. Moses rises to mastery of the situation. Then, like many another leader, he inclines to rely on himself.

A crisis comes. The people are

without water. They cry to Moses, and he rises to their help as years before he had done at the Red Sea. This time he smites a rock in the desert, and water gushes forth to quench the thirst of the fainting horde. But Moses fails to praise God for the miracle and the deliverance, as he had done when the waters were parted. And for this failure, the great leader is sternly rebuked and punished. God's decree is that he shall not enter the Promised Land. Thus it happens that when Israel, organized as a militant nation, was ready to make conquest of the longed-for realm, Moses was permitted to see it only with his eyes, but saith the Lord unto him, "Thou shalt not go over thither."

Naturally, this parting of a revered leader from his people would be made an impressive occasion. Within Deuteronomy, as already said, we get a stirring record of the Farewell. History is recalled, basic laws of God reimpressed. It was this Master Book, rediscovered in later years during the reign of Josiah (see II Kings, Chaps. 22 and 23), that brought a vigorous reformation in the Kingdom of Judah, with a restoration of Mosaic Law in its primitive simplicity and strength.

Deuteronomy is begun (Chaps. 1:5 to 4:41) with what might be called a historical oration. In it, Moses reviews outstanding events that occurred during the years in the wilderness, impressing their vital import as he proceeds, and closing with these trenchant lines:

> Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders . . . acc ing to all that the Lord your God did you in Egypt before your eyes? Unto the was shewed, that thou mightest know t the Lord he is God; there is none else bes him. Out of heaven he made thee hear his voice, that he might instruct t . . . And because he loved thy fath therefore, he chose their seed after th and brought thee out in his sight w his mighty power out of Egypt. . . . Th shalt keep therefore his statutes and commandments . . . that it may go w with thee, and with thy children after th and that thou mayest prolong thy days on the earth, which the Lord thy G giveth thee, for ever (Deut. 4:33 ff.).

The second oration (Deut. 5) addressed especially to the Levite Keepers of the Law. In it, Moses impresses the Ten Commandmen saying:

> These words the Lord spake unto your assembly in the mount out of midst of the fire, of the cloud, and of thick darkness, with a great voice: and added no more. And he wrote them two tables of stone, and delivered th unto me. . . . And ye said, Behold, Lord our God hath shewed us his gl and his greatness, and we have heard voice out of the midst of the fire: we h seen this day that God doth talk with m and he liveth (Deut. 5:22 ff.).

Following this, come lines k precious through the ages by devo believers in the Mosaic Law:

> Hear, O Israel: The Lord our God one Lord: And thou shalt love the L thy God with all thine heart, and with thy soul, and with all thy might (De 6:4-5).

These watchwords, like TH SHALT HAVE NO OTHER GODS BEFO ME, express in essence the religi God gave to the world throu Israel. They were, by divine co mand, to be kept in the heart, taug diligently to children, worn up hand or forehead, written on do

post or gate. The import of all this becomes clear as one remembers that those were days of many gods and of idol worship. Yet the command is just as vital in these days of distraction and temptation.

In connection with the second oration, the *Book of the Covenant*, containing specific and basic laws, is given for guidance of priests and people.

The third oration (Deut. Chap. 28), prefaced by a solemn ceremony: *The Rehearsal of the Blessing and the Curse*, is held by eminent critics to be one of the most powerful of all orations. Dr. Moulton ranked it as one of the three greatest in his appraisal, the other two being that of the Greek orator Demosthenes, *On the Crown*, and that of Edmund Burke, the English Statesman, *Speech on Conciliation*.

Preceding the oration on *The Blessing and the Curse*, come specific instructions from Moses and the elders to the people. When they have crossed over Jordan into the land of their inheritance, they are to set up stones upon which are to be written the words of the law, and build an altar to God and offer sacrifices. Then with impressive ceremony, with the priests leading and the people responding, certain sinful practices are to be forbidden, under penalty of a curse. They shall make no graven nor molten image; they shall not set light by their fathers and mothers but honor them; they shall not remove a neighbor's landmark, nor make the blind to wander out of the way. (This probably implies spiritually as well as physically blind.) One after another various vital sins are to be specified with the admonition that those committing them shall be accursed. And as each sin is given with its penalty, "all the people shall say, Amen."

Following this comes the oration, beginning:

> And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways (Deut. 28:1-7).

Then, after detailing with eloquent concreteness other blessings that shall reward righteousness, the speaker paints the other side of the picture. In keeping with the practice of those earliest times when folk were kept in line mainly through fear of dire punishment, the oration depicts the various curses that disobedience will bring. A suggestion of its forceful language comes from these closing lines:

> And the Lord shall scatter thee among all people. . . . And among these nations shalt thou find no ease, neither shall the sole of thy feet have rest: but the Lord shall give thee there a trembling heart. . . . And thy life shall hang in doubt before thee. . . . In the morning thou shalt say, Would God it were even! and at even

thou shalt say, Would God it were morning. . . . And the Lord shall bring thee into Egypt again with ships . . . and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you (Deut. 28:64 ff.).

The fourth oration (Chaps. 29 and 30) is more soothing in tone, filled with fatherly admonition for the people to make and keep covenant with the Lord, that they might merit His choice blessings. At its conclusion Moses says:

I am an hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan. The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them. . . . And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. . . . he will not fail thee, neither forsake thee: fear not, neither be dismayed (Deut. 31: 2 ff.).

Following this last oration, the great leader rises to poetic expression in praise of God: the opening lines (from Moulton's *Modern Reader's Bible*) are:

Give ear, ye heavens, and I will speak;
And let the earth hear the words of My Mouth:
My doctrine shall drop as the rain,
My speech shall distil as the dew;
****
For I will proclaim the name of the Lord:
Ascribe ye greatness unto our God.
The Rock, His work is perfect;
For all His ways are judgment:
A God of faithfulness and without iniquity,
Just and right is he.

After this comes the dramatic Farewell. The twelve tribes take appointed stations on the slopes Mount Nebo. Their great proph and lawgiver passes them as ascends the mountain, giving wor of cheer and blessing. Finally, fro the heights he is shown the Land Promise. Then:

So Moses the servant of the Lord di there in the land of Moab, according to t word of the Lord. And he buried him a valley in the land of Moab, over agai Beth-peor: but no man knoweth of sepulchre unto this day (Deut. 34:5-6).

Discussion and Activities

1. Give five to ten outstanding eve in the life of Moses that lead up to Farewell as portrayed in Deuter omy. Use just a sentence or phr in making this summary, as—Mo is reared in the home of Pharaoh.
2. Why was it necessary for him to farewell to his people near the La of Promise to which he had led the How did he turn his own sorrow i a blessing for them?
3. How many orations are contained Deuteronomy? Suggest in a s tence or title the main message each oration.
4. Why should the rediscovery of t great book during the reign of Jos cause such a reformation among people of Judah? What basic thi does it present forcefully not alo for the Jews, but for all of us?
5. Be ready to quote some passage fr Deuteronomy that has impressed y for its force, its concrete picture life, or some commandment it c ries.
6. Deuteronomy has been spoken of oratory in a dramatic setting. plain.
7. What for you is especially imp sive, perhaps touching, in the clos chapters of Deuteronomy?

Note: Dr. Moulton's *Modern Reade Bible* will be found especially helpful the study of Deuteronomy, and the o tions it contains.

Social Science

What "America" Means

Lesson 13—What "America" Means to Me

Tuesday, April 25, 1944

IT is a big country, America. Riding on a fast train, it takes days and nights to cross it from New England to California. Sitting by the car window, you pass many towns and large cities, and a vast country of farms and spaces of woodland. You cross rivers and mountains and see the stretches of desert and deep canyons. Large streams of water west of the Missouri and Colorado rivers reclaim millions of acres of land, where wheat fields stretch out in endless vision. The largest dams and reservoirs in the world furnish power for light and water for arid vales. You see the hardwood forests of New England and the orange groves of California; and the cotton fields of the South and the rich corn and wheat fields from the Atlantic to the Pacific give you a feeling of security. You are impressed with the accuracy of what you learned while a student in the grades—that corn, wheat, and cotton are the staple agricultural products of America. Pines in the North, palms in the South, and the cacti in the West; everlasting snows far-off in the ravines of mountains and upon the mountain peaks! Leaving the snowy peaks, you may within a few hours be picking roses in a land of eternal sunshine.

The cattle and sheep on the large ranges, the extensive farms of grain, tell why America is well provided with food, and the farmer the most independent citizen in the world. There are places where no man has left his mark "where forest gorges are deep and boulder-strewn, and you wander on foot alone for days listening to the call of birds by day and the cry of the owl and coyote by night." There are farms so large in the southwest that up to the time of the automobile, "it took a day to drive from the front gate to the house."

One writer has said that the oldest American flag is green. Ten thousand years ago it was waving over North America, South, and Central America. And it has been waving ever since. Its name is Indian corn. If you want a flag that symbolizes America, here it is. Botanists tell us that it is the oldest cereal and possibly the oldest cultivated plant. While the Egyptians were cultivating wheat, the Indians were cultivating corn. It grew from a kind of grass and evolved into the finished product of today. Corn was used by the Incas, Aztecs, and Mayas of ancient America. It is said that the Indians have made some fifty-five different foods from it.

Along the river valleys our history has been made. Mighty streams pass through the rich agricultural lands, and the extensive Mississippi Valley is a tapestry of the richest wheat and hayfields in the world. There are seas of wheat and oases of corn, mil-

let, cane, and fruit and vegetable tracts; wooded hills, salt mines, and oil derricks; and public highways and railroads running in all directions and crossing and crisscrossing. The sumac, russet oak, and the golden cottonwood, the wild sunflowers and, finally, the sagebrush greet you on every hand. "The country is a world of pastels, where skies are not just blue, but azure, where clouds of white and gray are tinted masses, and where thunder and lightning show the majestic battles of the elements."

The men and women who take vacation trips learn the beauty of the wonderlands of Western America. For real restfulness, one must get near to nature, "out under the unsullied skies, among the mountains with their painted crags, towering pines, and leaping streams." It is in such places as the Yellowstone, the Yosemite, and the Grand Canyon of the Colorado that the American has revealed to him the titanic grandeur and ethereal beauty of color and form, the mystic influence of sky and earth which overcome him and cause him to say with bated breath: "No human being can rise to a sense of their grandeur."

Traveling through the country, particularly in the West, you will now and then see groups of Indians, natives of America. In his book entitled *Our Indians*, Dr. A. Hyatt Verrill says: "Very few people realize that the Indian is one of the greatest of all mysteries. A mystery which even the scientists and authorities on Indians have never been able to solve. No one knows who the Indians really are, whence they came, whether they originated in America or came to this country from some other land. We do not even know how long they have lived in America." Latter-day Saints, however, do know the origin of the Indians of America, for it has been revealed in the Book of Mormon, our Sacred American Scriptures. The Indians are interesting both as individuals and in groups, for they have developed arts, crafts, customs, languages, and many other habits and characters unlike those of any other living people. They have given us maize, potatoes, pumpkins, squash, beans, tobacco, peanuts, and many fruits and vegetables, all of which were totally unknown before the discovery of America. A noble people these Indians, who when they pray to the "Great Spirit" lift their eyes and arms to heaven with reverential feeling.

From the days of Father Abraham, the people of Western Asia and later of Europe have looked toward the west. The white race has ever wished for the Promised Land beyond the sunset, and one should not overlook the effect produced on the mind of man when America was discovered. This event and the opportunity for settlement which it afforded have been the forces out of which have developed many of our modern ideas; they have influenced the ideals of the modern man's life. Since the first days of American settlement, men have worked for a democracy, which is unlike any other type of government in the history of the world. Here was established religious and political freedom; here the common man owned land, built homes, and reared his children in an atmosphere of freedom, with the right to worship God as he wished.

Because of the vast areas of land which lay open to settlers, America became a land of opportunity. As the forests gave way under the ax of the sturdy pioneer, the land was plowed and planted. In time, new ways were demanded, and the age of invention came. The nineteenth century brought about the most sweeping economic changes in the history of humanity. The first steamboat plowed its way up the Hudson River in 1807, and soon steamboats were crossing the Atlantic. A new era in ocean travel was inaugurated. The friction match took the place of the flint in 1827, and Cyrus Hall McCormick gave us the modern mowing machine and reaper, which changed the old ways of farming. Elias Howe gave us the sewing machine in 1846, which changed the life of women in the world. Samuel Finley Breese Morse surprised the world with the electric telegram; and in 1858, the first cable was laid across the Atlantic, which united the Old World with the New. The steam railroad made it possible for the American farmer and cattle and sheep men to send their products to the world; and in 1869, the railroad had reached the Pacific. All parts of America were united as never before as a result of the new system of transportation. Thomas Alva Edison perfected a cheap and serviceable electric light, and later the phonograph. Alexander Graham Bell invented the telephone. Then came radio, and the human voice could be carried to the ends of the earth. The art of printing has been perfected, and a reporter on a large paper can now go into his office in New York and set up an article which can be printed and sold on the streets of Paris or London within a matter of minutes.

In its social life, America is the most cosmopolitan country in the world. Her gates have been open to all peoples since the coming of the first settlers in 1607. While there are laws at the present time regulating the foreigners who come to our shores, nevertheless, we still have an influx of aliens every year. All the large cities of America, particularly New York and Boston, have a large percentage of foreigners. It is said that there are more Jews in New York City than there were in Palestine at any one time. All foreigners who land on our shores become American citizens with the exception of a small percentage. Naturally, foreigners come here with high hopes, and some of the greatest Americans have been born in foreign lands. A large percentage of workmen in the coal mines, in the woolen factories, and cotton mills are alien by birth. The foreign-born manufacture most of our clothing, shoes, and a large part of our furniture. It is rightly said that the "aliens' brawn is woven into the warp of wool, the fabric of our national being." Their children attend the public schools and churches, and they will be the citizens of tomorrow. This is why America is sometimes called "the melting pot." "The action of the crucible," says Israel Zangwell, "is not exclusively physical, but it is spiritual. The nations have come to accept the principles as found in our Bill of Rights of the Constitution, and religious freedom is a very sacred tenet to them."

All Americans have been taught

the meaning of the five institutions of civilization. These are: the home, agriculture, the church, the state, and the free public school. Nowhere in the world have these institutions been developed as in America. They are the foundation stones of our civilization. Most of the heads of families own their homes, and all pay taxes for the support of schools and public utilities. All are free to attend their own churches. There are cities and farms in all the states, and farming and manufacturing are the staple activities of our economic life.

America is a working nation. It has taken brawn and sinew to develop the country and its resources. Agriculture and manufacturing, stock raising and mining have produced an enormous wealth, which has been put to good use. With the wealth, railroads, steamboat lines, universities and colleges, art galleries and public centers have been built throughout the entire country. Science has been aided in its search for those things that bring about sanitary conditions and better ways of living. The poor have found refuge in homes that have been built for the needy and afflicted. The hospitals of the land, built by the accumulated wealth of philanthropists, are among the finest in the world. With the accumulation of the riches of the earth, the American people are a charitable people, and wrong and war stir them to the depths. The Americans have been called a practical people. They are, if in being called practical it is meant that they work with the idea that the results of their labors must be put to some useful end. John Ruskin, the noted art critic and lecturer of England, once told a group of workmen that honest and faithful work means the best kind of praying. He added: "If you do not wish for the Kingdom of God, do not pray for it. But if you do, you must do more than pray for it; you must work for it. Observe, it is a kingdom that is to come to us; we are not to go to it. Also, it is not to be a kingdom of the dead, but of the living. Before it will come, the spirit of that kingdom must be in our hearts, and though it brings all substance of good with it, it does not consist in that: 'The kingdom of God is not meat and drink, but righteousness, peace, and joy!' Then too, you will have to enter it as little children."

"It is this," says Ruskin again, "that will bring the kingdom of God —humility, faith, charity, and cheerfulness, with the idea of useful work."

The fundamental ideals of all America have been these principles, and they have manifested themselves in a natural honesty, common to the people.

The United States is a religious nation. There are some two hundred and forty different creeds, all with church buildings, and a hundred million of our population are registered as believers in Jesus Christ. The distinctive characteristics of these peoples include: a determined faith in the democratic organization of society and the representative forms of government; separation of Church and State; a zeal for universal education. Another trait is the responsiveness to idealism greater than that common today among the older nations of Europe. The American temperament is a willingness to dis-

miss the old ways of doing things and try the new. This accounts for much of our progress today in doing things with machinery. Of all the characteristics of Americans, the most important is the acceptance of freedom of opportunity for the individual, which provides the nation with a supply of leadership in every line. This is the reason why America today leads the world in many of the educational and industrial ideals and activities. "America is learning the greatest lesson of all," says Count Herman Keyserling, "they are proving that the spirit is truly the master of nature and of all life."

Questions and Topics for Discussion

1. It is interesting to know that geographically, the United States is about the size of the continent of Europe. Taking a bird's eye view of America, what are its principal rivers, principal mountains, its natural vegetation, its largest lakes, etc.?
2. What are some of the natural resources of this country, in minerals, vegetation, etc.?
3. Read and briefly relate something about the history of maize or Indian corn.
4. What were some of the inventions of the nineteenth century that changed the economic and social lives of the American people?
5. What has been the influence of the foreign-born upon American culture?
6. What are the five principal institutions of the United States?
7. Why are we naturally interested in the Indians? Have we Indians who are citizens of this country?

(Many hundreds of Indians have become citizens, particularly those living in fixed abodes on reservations. They must know how to read and write, and swear allegiance to our Government.)

Stories from the Book of Mormon

For optional use of Relief Societies in stakes and missions in countries other than the United States, in lieu of social science lessons.

Lesson 6—Conversion of Lamanites by Ammon and His Brethren

Tuesday, April 25, 1944

Note: For the full effect of this lesson it is imperative that the teacher and the class have *at hand* the Book of Mormon.

Lesson Objective: To show that the arm of the Lord is extended to all people who will repent and believe on His name.

"JESUS answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto

him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:5-12)

Things of the Spirit cannot be fully understood except by the Spirit, as is here spoken by the Savior. And truly did He add "If I have told ye of earthly things, and ye believed not, how shall ye believe if I tell you of heavenly things?"

The heart of today's lesson, which deals with the conversion of a Lamanite king and hundreds of his followers, may well be centered around this pointed saying of the Savior.

For the sake of emphasis and enlargement of the text, the writer will give one of his personal experiences on being told earthly things and believing them not:

The country which at present surrounds my home is one of steep rolling hills. When winter comes, driving by automobile over unimproved roads is hazardous. A short pull over a hill in dry weather is misleading—it may instill confidence for driving the same hill when blanketed in snow. I was warned by friends, whose judgment I respected, that in winter it was best to stay with the main highway. Somehow I did not accept completely this statement they gave me, with the result, one snowy night, of almost serious consequences. Fortunately, my car stayed on the road, and no one with me was hurt beyond the point of being cold and anxious during the long wait until things were righted.

I had failed to heed earthly advice when first offered, and so had to learn the value of friendly counsel the hard way. All of us have known times when it was hard to accept a simple truth from those who have been along a road before, and we have regretted our unwillingness to have more trust and faith in the words of good men.

The story of the conversion of King Lamoni, the Lamanite, reads stranger than fiction. A complete understanding of this story is to be found through an appreciation of the ways of God, and for an explanation of it one must turn to the things of the Spirit. There are deep values of satisfaction in this story. It is good to learn concretely the extending mercy of the Lord even to the point of His preparing the way for the bestowing of that mercy. You will remember in an earlier lesson how Laman and Lemuel, the elder sons of Lehi, through their hardened hearts, and strong wills, lead many souls away from the presence of the Lord into darkness. Over the years, this night into which they and their followers had fallen grew ever more dark until the Lord knew that it would take long-suffering, great kindness, and even sore afflictions on the part of any who would seek to bring His word again to their hearts.

It was once during the reign of Mosiah, a righteous Nephite king, some ninety-one years before Christ, that the Lord found four courageous young men upon whom He could place the charge of preaching His gospel again to the Lamanites. These men were the sons of Mosiah, and

they were present at the conversion of Alma when an angel appeared. Aaron, Ammon, Omner, and Himni they were called. So converted were they to the cause of Christ that they chose to forego their rightful claim to the kingship of their father in order to take upon themselves the hazards of preaching the Gospel to a savage race. Endowed with the Spirit from on high, they set forth into the wilderness. In order to reach more souls they decided to separate, each going to a different part of the Lamanites' country. We have but time in this lesson to follow Ammon.

As Ammon approached his assigned land known as Ishmael, he was seized by the servants of King Lamoni, bound with cords, and conducted to the presence of the king. The law of the Lamanites gave their king absolute powers. Had Lamoni wished he could have put Ammon to death. But Ammon found favor in Lamoni's eyes. When asked if it was his wish to remain among his people, Ammon said, "Yea, I desire to dwell among this people for a time; yea, and perhaps until the day I die." Lamoni then offered Ammon one of his daughters to wife, but Ammon courteously declined, saying he would prefer to become the king's servant. And this wish did the king grant.

Ammon carried on his duties faithfully, winning friends among his fellow associates, and waiting patiently for some opening to come wherein he could demonstrate the power of the Lord.

Such an occasion did present itself one day while he and others of the herdsmen were tending the king's flocks. A band of robbers scattered the cattle and were about to do away with them. Much afraid, the other herdsmen sat down and wept. It was the rule of the king to kill his herdsmen for the loss of cattle, rather than to kill those who did the stealing.

Ammon set his friends to rounding up the flocks while he set out to contend singlehanded with the robbers. This was so rash a deed in the eyes of the thieves that they thought it would be easy to overcome him. But Ammon put to naught all their efforts, killing several and stopping others who struck at him with clubs by cutting off their arms with his sword.

In triumph, the herdsmen returned with these grim trophies to King Lamoni to proclaim the great strength of Ammon. The king, awed by the strength and power of this man, believed him to be the Great Spirit of whom his forefathers had spoken. Though trembling with fear, Lamoni still commanded Ammon to come before him; but when this man of God appeared, the king was speechless. Ammon then added to the mystery of his power by reading the very thoughts of the king, who finally admitted belief in the sacred things of life. Ammon then expounded to him the principles of life and salvation. Touched to the heart, the king prayed to the Lord for forgiveness for himself and his people, and then overcome by the intensity of his emotions he sank to the earth as if dead. For two days and nights he remained thus until those about him, thinking him dead, desired to bury him. Ammon knew he was in the Spirit with the Lord

and instructed the queen of King Lamoni not to place him in the grave, saying that on the morrow he would rise. This faithful woman obeyed, and it came to pass as Ammon had predicted. Lamoni arose filled with great joy and proclaimed to his people the glad tidings of salvation to the end that many did believe, and as many as did believe were baptized; and they became a righteous people. And they did establish a church among them (Alma 19:35). There are other interesting details of this conversion which may be found by reading chapters 18 and 19 of Alma.

Questions for Active Reading and Discussion

With the help of the suggested reading given below have the class carry on the discussion as follows: first, answer the question; second, read the passage given to discover plain and precious truths of the Gospel brought to light in the Book of Mormon. If time permits, have each member of the class add a passage of her own selection from within the Book of Mormon (Alma, chapters 17 to 22)—a passage that has brought new meaning to a Gospel truth.

1. Why does it take superior strength to become a true servant of the Lord? Read Alma 17:11.
2. The Lord has said that to serve Him in carrying His message of salvation one must be "as wise as a serpent and as harmless as a dove." How does Ammon fulfill this requirement? Read Alma 18:10.
3. Read the conversation between Ammon and Lamoni. Note the brevity of Lamoni's replies and also his forthright acceptance of the truth once he sees it. Alma 18:12-43.

   The next question may be used if needed for class activity, or it may be assigned for home study.
4. Read chapter nineteen of Alma, and point out the little touches that indicate the sweet effects that come to one born again by the Spirit.

Tomorrow's Cup

(*Concluded from page* 37)

"It's the cup you fill today," Paul Morgan answered, smiling into Janet's eyes.

"It's what?" Jerry was plainly puzzled.

"Skip it, Goof!" Paulette called bluntly from her room across from Jerry's. "Mom and Dad are dating. Where's your finesse?"

"Think you're smart!" from Jerry. "So what!" from Paulette, and the house was still.

"About tomorrow, Paul." Janet brought the conversation back. "It's twenty-three years ago tomorrow since we came to El Toro—together." She looked into the fire, saw the years ahead in swift review, then she laughed dubiously. "Twins are a responsibility, Paul. I feel perfectly antiquated beside my amazing daughter. Does Jerry dwarf you?"

"I'll say he does. I have to stand on tiptoe all the time to keep abreast of him. We must be getting old!"

"Not until *they're* as old as *we* are, Paul!" Janet protested.

"Twenty-three years," Paul mused. "We sat alone by the fire then, too. Remember, Jan?"

"And the embers glowed long after the flame was gone . . . ."

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